

Valley Women's Voice

April 1990

A Chronicle of Feminist Thought and Action

In the Name of Science

by Amy Sandridge

In a recent conversation with my friend who studies the History of Science, we pondered the rather perverted vision of science that is worshipped in today's world. Science in the old days used more observation than experimentation. An example of an experimental science currently preferred to an observational science is the science of reproductive control.

For example, many heterosexually active women choose birth control pills over other forms of contraception because they feel that it is the most reliable choice. Science has extended an umbrella of approval over the synthetic hormones. This approval of the pill exists despite conflicting epidemiological studies on its safety. These studies are published in professional journals such as *The New England Journal of Medicine* and are therefore rarely reviewed by the mainstream public. Instead, the public relies on television or newspapers for its information. Women, therefore, often think that there is more surely and confidence in the evidence

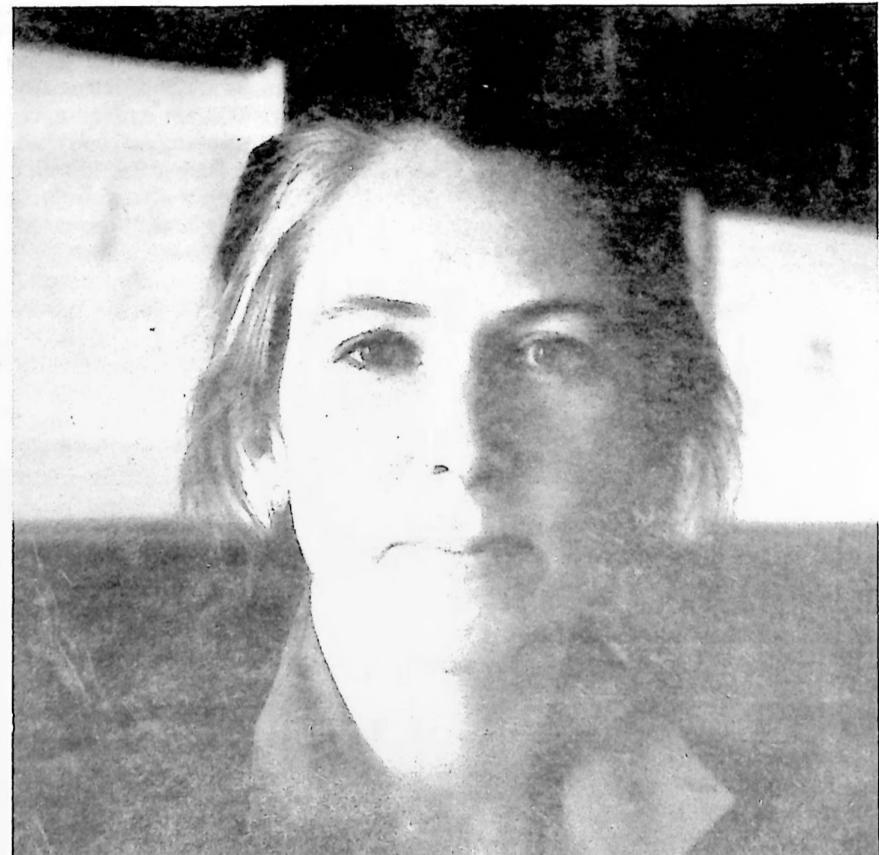
on the birth control pill than actually exists.

"The pill" is a misnomer. Pharmaceutical companies have developed dozens of birth control pills: 1/35, 1/50, 7/7/7, triphasol, and lo-ovral just to name a few. However, a woman should not assume that her health care provider prescribes the pill that would be "best" for her. The evidence does not exist for a practitioner to base her choice of a pill on weight, height, menstrual history, or even age.

An exception is the health care provider who puts women under twenty on 7/7/7 because it is color coded: seven white pills, seven peach pills, and seven orange pills followed by seven green placebo pills. These providers feel, subjectively, that younger women, who are by definition, to them, less responsible women, will find the color coding helpful. And, we all accept that the true reason why there are teenage pregnancies is that younger, less responsible, less educated women simply cannot remember to take their birth control pills properly.

Through trial and error the practitioner and the

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MacKinnon Stirs Political Fervor

by Christine Murphy

Radical Feminist Catherine MacKinnon lectured recently at Amherst College before an audience of over 500 people. Her topic was the role of the State in the everyday lives of women.

MacKinnon is the co-author of ground breaking anti-pornography legislation, written in conjunction with author/feminist Andrea Dworkin. She is a graduate of Smith College, and has written several books concerning women and the law.

In her lecture, MacKinnon fundamentally questioned the lack of legal protection women received under the State, saying that "if (the law) doesn't work for women, it just doesn't work." She particularly addressed the issues of rape, child custody, prostitution, sexual harassment, and pornography.

MacKinnon stated that "most women feel that the law is not about them...and feel that it can do nothing for them." She referred to the fact that women historically have not been

represented in law making decisions. She claimed that precedents set in legal cases "before women even had the right to vote" are still adhered to today. MacKinnon went on further to say that "although the law that applies to women was not written by women...we are still presumed to consent and abide by these laws."

MacKinnon began her attack on the State with the accusation that laws within our society do not recognize the reality of rape. She claimed that too often "rape passes legally as intercourse." She suggested an expanded definition of rape, a rewriting of rape laws which would make prosecution easier, and a shift in the burden of proof onto the accused.

Shifting focus, MacKinnon praised the passing of laws against sexual harassment. "This law told women what women (already) knew as truth." Legally speaking, she said "(harassment) went from being a gripe to a grievance...and from there...it became testimony."

MacKinnon then attacked pornography, stating that "pornography

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Contributors

Alia, Peg Aloi, Laura Cherry, Jill Dimaggio, Leigh Ann Knope, Christine Murphy, Deborah Nelle Olter, Sue Redman, Angel Russek, Amy Sandridge

Newsbriefs Editor

Jeanne M. Wallace

Word Processing

Peg Aloi, Kim Han, Cate Rowen, Toni Maschler, Amy Sandridge, Tamara Silberman

Bookkeeping

Amy Sandridge

Advertising

Laura Denekamp, Michelle Kneissl

Office

Cate Rowen, Debbie Connolly, Henrietta Shannon

Photography Editor

Cate Rowen

Editorial Board

Peg Aloi, Debbie Connolly, Cate Rowen, Alice K. Stanislawsky

Subscriptions

Karen Paris, Amy Sandridge

Production

Peg Aloi, Kim Han, Jodi Lew, Michelle Murray, Cate Rowen, Alice K. Stanislawsky

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Letter from the Collective

Happy Spring! The birds are chirping, the time of rebirth is upon us, and the *Valley Women's Voice* is blooming!

We are happy to be underway with our organizational efforts. We are now confident that the paper will continue to publish regularly, and we are working out the snags in our decision making process and office procedure. Debbie and Peg have been revising our Constitution, and Debbie has made up contracts for Collective membership, which will help women to clarify their goals and responsibilities as Collective members. We are working out what collective membership actually means, (versus contributor status) and the rights and responsibilities of a collective member. We hope that this will make it easier for new women to come into the collective and work to their full potential.

Henrietta has been working on flow charts which will show the procedures for completing office tasks which will make them easier for new women. So join! We need photographers, writers, finance whizzes, and feminists of all kinds. An outreach project is get-

ting underway to contact local faculty, asking them to inform their classes of our need of submissions. We hope this will generate new interest in the paper. We are already seeing our efforts pay off: our meetings have been generally well attended, and we see new women almost every week.

Our new computer is so close we can taste it, but it is not in the office yet. We hope to have it for the next issue. A remaining wish list item is a new answering machine. The one we have now tends to cut messages off, so if you call and we don't call you back, keep trying! We're working on getting a new one, but finances are tight, as always.

Advertising reps and the bookkeeper, Amy, have been working hard to get our finances in order. A big thanks goes out to them for their efforts.

If you read our last letter, you know that we're working on putting together themes for each paper. This month was Earth Day, and we have a small spread, but we've decided to hold off on announcing a theme for next month. Of course, this doesn't mean

you can't write for the paper! We're always looking for submissions, and our deadline for the May issue will be April 20. If you have a submission typed on a Macintosh disk, please leave a copy disk (not the original) with us, along with a printed copy. This helps a lot with typing, and you can pick it up in the office after the paper comes out. We don't advise that you mail disks, though, because they may get erased or damaged *en route*. Our office is in the Student Union Building at UMASS, room 321; and our phone number is 545-2436.

We hope to be able to publish all summer, and we need new women to help to make this hope a reality. If you would like to work on the paper this summer, please call us. You can get academic credit for it, and it's not hard to do. What a fun and politically correct way to get that extra three credits which will make your fall semester more bearable!



Cate Rowen

Letters to the Editor

(Editor's Note: Because of the potentially libelous nature of this letter, our editorial guidelines compelled us to contact those who were named individually and give them an opportunity to respond to allegations made. The *Valley Women's Voice* is a forum for women's voices and opinions, but we cannot, as a newspaper, become a sounding board for personal vendettas or conflicts. We take responsibility for all that we choose to print, but this choice does not necessarily imply agreement with opinions expressed by contributors. This letter was edited for publication.)

Dear Valley Women's Voice,

We must respond to the accusations presented by Micki Seigel concerning the Northampton Lesbian/Gay Pride March. We find her letter to be an inaccurate and self-serving description of crucial events. Your readers deserve to hear both sides of the story.

We were among the six lesbians who came to the first meeting of the steering committee. We did so because we were concerned about the focus the

march has been taking in past years. Last year, in addition to the inclusion of "Bisexual" in the march title (which we feel diverts a political issue into a sexual one), there was no Lesbian representation among any of the speakers at the rally. Nor were any Lesbian (or women's) issues addressed. This despite the fact that the great majority of participants in the march are Lesbian. We were determined not to let this happen again. We attended the meeting in order to express our concerns, explain our position, and volunteer to work on the march.

What we encountered was hostility and nastiness on a level for which we were completely unprepared. When we tried to explain that we felt that Lesbian and gay issues were not identical to bisexual issues, because bisexuals continue to enjoy heterosexual privilege, we were told that we could "pass" if we dressed differently. Mrs. Seigel announced that she could speak for the Lesbian community "because I have always felt like a man

in a woman's body." And so on. The horror continued.

At the initial meeting, the group present voted to allow the title of the march to return to the original "Lesbian/Gay Pride"—a tradition of seven years. Those voting in favor included one bisexual woman and one gay man. Immediately upon hearing the outcome of the vote, some of those who had been opposed claimed they "hadn't understood that the vote was binding." We agreed to vote again at a later meeting—one month later. Yes, a large number of us attended the next meeting. Because a large number of us were alarmed and concerned. We postponed discussion of the new make-up of the Steering Committee until the following meeting. It was decided that the Steering Committee should be composed of gay men and Lesbians, for we realize that we must speak for ourselves and determine our own agenda. Mrs. Seigel was not present at that meeting. Never was Mrs. Seigel—or any other bisexual—told she could

not serve on the publicity committee or any other committee, or that bisexuals were excluded from the march.

In the following days, "the wonderful Jean and Jim Genasci from PFLAG" took it upon themselves to write to at least 13 local groups informing them of how "naughty" those nasty Lesbians had been. At no time did the wonderful Genascis speak to any Lesbian who had been present at the meetings, or, in our opinion, show any interest in hearing the other perspective on what had happened.

Yes, this year the Steering Committee for the march consists of Lesbians. No gay men expressed an interest in being on the new committee. Lesbians do not "claim to speak for the community" as Mrs. Seigel claims. (But Mrs. Seigel does not speak for "the community," either.) For reasons we cannot comprehend, some bisexual women seem to feel they cannot create their own community, but must attach

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Submissions Policy and Guidelines

The *Valley Women's Voice*, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The *Voice* provides a forum for women to share challenging and controversial ideas; vital information and resources; lively humor, rage, celebration, struggle; and an increasing awareness of and respect for diversity among women. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The *Valley Women's Voice* is produced on a collective, consensus, volunteer basis by a group of feminists who disagree on as many things as we agree on. We often do not agree with all opinions expressed in the *Voice* by individual authors, but we accept responsibility for choosing to print everything in the paper.

Although we have created the *Valley*

Women's Voice with fairly clear ideas about what we want this newsjournal to be, we also view it as an ongoing opportunity for all of us—readers and collective members—to learn more about ourselves, each other, and the many truths of feminism.

CONTRIBUTION GUIDELINES

The *Valley Women's Voice* welcomes letters, essays, narratives, interviews, newsbriefs, poems, short stories, cartoons, graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. Your name, address, and phone number must be enclosed with all materials so that we may verify submissions and/or contact you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who, for reasons of confidentiality, does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials re-

turned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. However, we reserve the right to make minor editorial corrections to submissions for purposes of clarity and space constraints. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your item appears.

Send submissions to: *Valley Women's Voice*, 321 Student Union Building, University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413)545-2436.

CALENDAR & ANNOUNCEMENT LISTINGS

The *Valley Women's Voice* would like to print announcements and publicize events of interest to women. List-

ings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed.

Individuals and organizations may request that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non-profit organizations.

SUBMISSION DEADLINE FOR NEXT ISSUE: APRIL 19

VIEWPOINT

By Karin Baker and
Helen Harrison

The March 15 Lesbian, Bisexual and Gay community meeting, called to discuss the move to exclude bisexuals from the title and decision-making body of the Northampton "Pride March", raised important questions about the role of bisexuals in the struggle against heterosexist oppression. We feel strongly that a visible and active bisexual community is critical to the success of the movement as a whole. However, its unique political potential is not well recognized on the other side of the debate. We wrote this hoping to contribute to this continuing discussion.

Some who oppose the inclusion of bisexuals in the "pride" march seem determined to see bisexual experience as fundamentally different from lesbians' and gay men's. Thus the suggestion at the March 15 meeting that bisexuals (like heterosexuals) can play the role of "allies" in this struggle, similar to the one whites can play in fighting racism. We believe the connection of bisexuals to gay and lesbian liberation is more integral than this implies. It also goes beyond the simple need for "unity" among our communities called for by those on the "pro-bisexual" side. A bisexual

identity does have different implications than that of a lesbian or gay man. We want to address these points of intersection and divergence, and what they mean for a bisexual politic within the broader struggle against compulsory heterosexuality and women's oppression.

In our culture, heterosexuality is aggressively, even violently promoted and enforced. Feminism and the gay and lesbian movements have exposed it as an institution compelling separate-and-unequal gender roles and female dependence on and deference to men. The visibility of lesbians and gay men challenges the patriarchal myth that heterosexual desire and "masculine" and "feminine" character traits are biologically based and therefore inescapable.

Lesbians play a central role in the struggle for women's liberation and need to remain a distinct and visible segment of this movement. Lesbian identity and community challenge the patriarchal notion that women "need" men and also creates a space in which women can focus exclusively on women. We will not be able to say any woman has freely chosen to be with a man until all women are free not to be with men. Flourishing lesbian communities can enable women to make this choice.

Still, we believe that bisexuality is equally important in attacking heterosexism and male dominance. The concept of gender is as much a social construct as the institution of heterosexuality, and it is a central element in the system of women's oppression. Bisexuality works to subvert the gender system and everything it upholds because it is not based on gender. In addition, bisexual identity and struggle lend themselves to exploring the possibility that women and men are "more alike than different" and that variations in human character bear no intrinsic connection to biological sex.

Bisexuality subverts gender; bisexual liberation also depends on the subversion of gender categories. The same can be said of lesbian and gay liberation. As the concept that female and male human natures are fundamentally different and unequal fades from cultural consciousness, persecution of lesbians (as "mannish" women) and gay men (as "effeminate" males) will decline accordingly. Women no longer will be expected to be pleasing to men; men no longer will need to dominate women or other men to feel worthwhile. Along with their common resistance to compulsory heterosexuality, it is in this way that we see the struggles of lesbians, bisexuals and gay men as inextricably linked, to one

another and to the struggle for women's liberation.

We believe that bisexual women need to have an understanding of the importance of lesbian community and identity in their own struggle. But it is also important for lesbians to understand that women who choose to call themselves bisexual don't necessarily do so out of lack of commitment to women or to the struggle against heterosexism. It could simply be that that is what they are. Taking on an identity that doesn't fit because it's supposed to be "more radical" is not a good place to move from, personally or politically. And, as we have said, the existence of bisexuality can be understood as a radical challenge to the order of male dominance.

Furthermore, the entire question of sexual identity is not a simple one. Many women call themselves bisexual because they feel that label is most accurate for them, even though they have not been involved with a man for some time and don't intend to be. Other women whose history may be read by some as "bisexual" feel that "lesbian" better describes their affiliation. The fact that one of the writers of this piece identifies as a bisexual and the other as a lesbian even though we have very similar relationship his-

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themselves to the Lesbian community. For many of us, our Lesbianism is a way of life, not just something we do in bed. If Mrs. Siegel and others like her are so concerned with having their sexual minority status respected, why don't they march in the Lesbian/Gay Pride March as supporters, under their own banner?

We too, are concerned with "the unity of our community." We are also concerned with integrity, and with our own identity.

Sincerely,

Sarah Dreher
Lis Brook
Amherst, MA

(Editor's Note: Mrs. Siegel, given an opportunity to respond to this information, said that a woman at the aforementioned meeting (whose identity was not known to her) stood up and said that a bisexual should not be allowed to do publicity for the march—this, after a general decision had been made that no bisexuals could serve on the Steering Committee. She also said that her remark was (that) she has "always felt self-identified as a man," and she believes she was quoted out of context in this letter. She claims she said she could speak for the lesbian

community because she has lived in that community since 1966. Mrs. Siegel also remarked that she did not attend any subsequent meetings because she felt harassed and intimidated, and did not want to subject herself to any further abuse.

Jean Genasci says: "We are sorry that there is so much ill-will—we are not a part of that ill-will. We are trying to operate our PFLAG group in the Valley...the words "nasty" and "naughty" were not used by us, and we feel it's very inappropriate that those words were used. (Regarding the letter that was sent) "We sent that letter to organizations in the Valley that we were in the habit of communicating with on a regular basis...we were originally criticized by the Steering Committee for not sending the letter to other organizations, and now we are being criticized for sending it."

Dear Editor,

I attended the March 15 meeting in Northampton of lesbians, gay men and bisexuals to discuss past, present and future planning of the Lesbian and Gay Pride March. Much of the meeting was focused on the conflicts around naming this march which I believe reflects deeper questions concerned with who we are and what the

march is about. Felice Yeskel, the meeting's facilitator, deserves a lot of credit for being a fine example of a responsible community member and as fair as possible to all who attended. As difficult as the controversies and issues are, I would like to point out that it is a major step forward that this forum happened. It seems to me that the community, however it is defined, has come together over the years around conflicts from the outside having to do with homophobia and lesbian/gay oppression. Much of the leadership for these gatherings has come from lesbians. As a lesbian who has been actively involved in the community for 15 years, I think this deserves note and is an important aspect of the current struggle. I do not intend to devalue the contributions of gay men and bisexuals but to acknowledge the particular herstory of lesbians in this Valley and the strength we have developed over the years.

It requires a great deal of internal fortitude to assemble as a diverse group and open up dialogue about what connects and divides us from the inside. The time is now. I do not see this whole process as a fight though I did feel that some of the impetus and energy for the meeting came from this "taking sides" orientation. What brings us together—our desire for support

and understanding—can also divide us when it appears there is little common ground for communication. But the fact is, we were all sitting in that room together. I doubt there was anyone present who thought it a bad idea to have a march celebrating the pride we have in ourselves as people who thrive and transform our lives in the face of a heterosexist society/world.

I am not interested in ranking oppression and I don't think it serves any of us—lesbians, gay men or bisexuals—to do so. Pride is self-love—the more I feel and share it, the more space it takes up and people it extends to. I want us to continue this dialogue in order to reach a better understanding of how lesbians, gay men, bisexuals and other allies have interacted over time in this Valley and elsewhere. We have the resources. Let's use them to invent a future that expands our abilities to make positive connections with each other in all of our complex and contradictory ways. Let's create a 1990 March that expresses the great pride we have in loving ourselves and each other and the powerful political force we are!

In Strength,
Janet Aals
Northampton

THE ALTERNATIVE IN THE VALLEY

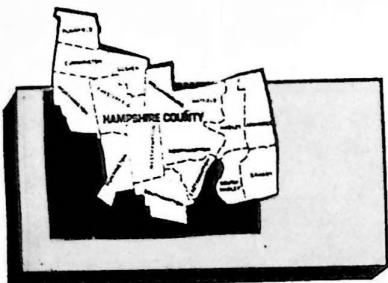
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NEWSBRIEFS

Compiled by Jeanne Wallace



LOCAL

High School Athletes Harassed

Easthampton—A Holyoke man has been convicted of sexually harassing several members of the Easthampton High School girls basketball team. The charges are based on evidence collected during a police search of Michael E. Goddu's residence. During the search the police uncovered hundreds of newspaper clippings about the school's female athletes, as well as notebooks listing names and telephone numbers, which indicate that Goddu had been making calls to women in Chicopee, Northampton, Springfield, Agawam, Granby, and South Deerfield. The charges filed are misdemeanors carrying a maximum penalty of 60 days in jail and a \$500 fine for each count. [DHG]



STATE

Pro-Choice Group Targets Chastity Laws

Boston—Under the heading "Crimes Against Chastity," Massachusetts still has laws on its books forbidding the sale of contraceptives and outlawing the publication or distribution of literature that refers to abortion services. Although court cases have invalidated the Victorian-era laws, pro-choice groups are trying to get them repealed this year, since the U.S. Supreme Court last year paved the way for states to attempt further restrictions on abortion. One law under the chastity section, enacted in 1847, makes it illegal to distribute literature containing any reference to abortion services or contraception and punishes violations with up to three years in jail. Until the 1960's, when a U.S. Supreme Court ruling made it illegal to ban the use of contraceptives, it was illegal to distribute them in this state. [DHG]



NATION

Abortion Rights Threatened in Idaho

Boise, Idaho—On March 29 Gov. Cecil Andrus expressed his first public doubts about signing what would

be the nation's most restrictive state abortion law.

"I am concerned that this bill may narrow to the point where a woman who has suffered rape, who has suffered incest, or the mother's life is in danger might not be able to receive an abortion," Andrus said at an impromptu news conference. "I'm looking at that," he said. "I'm agonizing over it."

But the democratic governor quickly cautioned against interpreting his remarks to mean he has decided to veto the bill. "Don't read anything into it," Andrus said. "My views being prolife haven't changed. But I am concerned about the bill."

Abortion-rights advocates, meanwhile, staged another rally on the Capitol steps, dumping 10,000 potatoes in a show of support for the campaign to launch a national boycott of Idaho's biggest cash crop should the bill become law.

To counter that threat symbolically yesterday, Wisconsin Right to Life delivered a half-ton of potatoes to the Salvation Army office in Milwaukee. And a group called Concerned Women for America, which claims 60,000 members, said it will increase potato purchases to offset any boycott by the National Organization for Women.

Andrus promised earlier in the week he would act by March 31 on the legislation that would ban abortion as a method of birth control. Both sides in the debate agree it would make more than 90% of the abortions performed in Idaho illegal. If signed, it would take effect July 1. The bill requires victims of rape to report the incident within one week, and states that victims of incest must be under 18 to be eligible for a legal abortion. [BG]

UPDATE as of MARCH 31, 1990: ANDRUS VETOED THE BILL!!!

"Fetal Protection" Policy Discriminates Against Women Workers

California—An appellate court struck down a "fetal protection" policy under which Johnson Controls, a large battery manufacturer, denied employment to women of childbearing age in jobs involving substantial exposure to lead. The company claimed it is responsible for the health of fetuses that might someday be carried by women employees. Under the policy, any woman who did not provide medical proof that she was unable to bear children could not be hired for or transferred into any job in which lead levels would be excessive. The women say the policy forces them to choose between sterilization and their jobs. The court said March 1 that the policy is a form of illegal sex discrimination under California state law. [G, NOW]

Focus on Child Care Urged

Washington—A National Research Council panel called for billions more in government spending on child care, mandatory one-year leaves for parents of newborns, and a program to establish strict national standards for day-care centers. A report by the committee said child care is "an essential aspect of domestic life and the economic structure of the country." By the year 2000, an estimated 3 of every 4 children will have mothers in

the work force. Although the amount spent annually for child care is anticipated to reach \$48 billion by 1995, in order to provide "adequate care" for all children under age 13, total costs could rise eventually to about \$126 billion. [DHG]

UPDATE as of MARCH 31, 1990: The House approved a \$27 billion childcare package, part of which will be raised by eliminating dependent-care tax credits for families earning over \$70,000 a year.

Guam Outlaws Abortion

Agana, Guam—A bill creating the most restrictive U.S. abortion statute was signed into law by the territorial governor. The measure prohibits abortion except when the mother's health or life is endangered. The law, which passed despite a ruling by Guam's attorney general that it is unconstitutional, makes it a third degree felony for a person to perform or help in an abortion. Seeking or having an abortion, or soliciting someone to have an abortion, are misdemeanors. [DHG]

False Alarm on Risk of Late Motherhood

Boston—Despite previous warnings to women who delay motherhood while pursuing careers, new research concludes that those women do not face unusual risk of delivering premature or stillborn babies. A recent study by Dr. Gertrude S. Berkowitz shows that for women in their late thirties and forties who get pregnant for the first time and avoid miscarriages, the chances are good that they will have healthy children. Berkowitz, an epidemiologist at Mount Sinai School of Medicine in New York, said her findings should reassure women who are delaying child bearing. According to federal statistics, the number of women who are delaying their first pregnancies until late in their reproductive years has increased dramatically. Among women in their thirties, the rate of first births has doubled since 1970, and among those in their early 40's, it has increased 50 per cent. [DHG]



photo courtesy of Daily Hampshire Gazette

Susan Butcher and her team of dogs celebrate their victory in the 1,159-mile Iditarod Trail Sled Dog Race in Nome, AK.

DES Linked To Third Generation Cancer Death

Washington—A 13-year-old girl, whose grandmother had taken DES while pregnant with the girl's father, died of vaginal cancer. The family of Amy Roberts filed suit against Eli Lilly and Co., which manufactured DES. DES, purported to prevent miscarriages, was distributed by 300 pharmaceutical companies from 1947 through 1971. In 1970, researchers discovered the link between DES use and cancer in the daughters of women who were administered the drug. The Roberts case is the first documenting DES-related genetic defects passed to a granddaughter. [DHG]

Woman Kills Batterer, Gets Five Years

Oshkosh, WI—A woman was sentenced to five years in prison for shooting her husband to death after an argument over her cooking that ended 27 years of beatings and drunken abuse. Judge William E. Crane imposed the maximum sentence for a conviction of homicide by negligent use of a weapon, despite testimony that Virginia Egan suffered an abuse-related emotional disturbance known as battered wife syndrome. [DHG]

Woman Deserves Credit For Einstein's Genius

Washington—A group of historians are challenging the traditional view of Einstein as a solitary genius. Many of his best ideas, they say, including his theories on the relativity of space and time, may actually have come from the woman who was his first wife, Mileva Marie Einstein, often portrayed in Albert's biographies as "an untidy peasant of limited intelligence." was in fact a mathematician and physicist in her own right, who studied as a fellow student with Albert at the Swiss Federal Polytechnical Institute in Zurich. Indeed, she had passed the very entrance exam that he'd failed. Recently published letters reveal that Albert Einstein regarded his spouse as an equal and a collaborator during their marriage. In correspondence from Albert to Mileva, he repeatedly refers to "our work." One letter from him, written in 1901, states: "How happy and proud I will be when the two of us together will have brought our work on the relative motion to a victorious conclusion." Einstein's theory on relativity was published in 1905 under his name alone. [DHG, BG]

Ms. To Return Uncensored

Washington—After drifting editorially and financially for the past three years, and halting publication four months ago, *Ms.* is stirring again. With Gloria Steinem back as consulting editor and lead writer, *Ms.* will be resuscitated in June. The new *Ms.* is expected to have a different look and tone than the *Ms.* that ceased publication in November. Except for a glossy cover, the magazine will no longer be printed on slick paper. Its frequency will be switched from monthly to bimonthly. Most important, the restyled *Ms.* will not accept advertising, making it the first mainstream women's magazine to subsist entirely on subscription revenue and the generosity of its owner, Dale Lang. The new subscription rate is \$40 per year. Steinem intends to write an essay in the first issue blasting the ad industry's control over women's magazines. The first issue will also include profiles by and about women in Eastern Europe, a report on the politics of AIDS research, and contributions from Toni Morrison, Adrienne Rich, Alice Walker, Bella Abzug, and Marilyn French. Robin Morgan, who will be *Ms.*'s new Editor in Chief adds: "Now we can say all the things we never got to say for 18 years." [DHG]

Unconscious Bias Stifles Working Women

Psychologist Florence Gies recently published research that demonstrates biases at work against women and minorities in the work place. In a group setting, men and women responded to a female leader with scowls and frowns, while smiling and nodding at a male leader who said the same thing. Moreover, women leaders received poorer evaluations than their male counterparts. Although most people believe they are neither sexist or racist, underneath the egalitarian veneer of many lie deeply entrenched biases, which hobble the careers of women and blacks. Gies' research may help explain why, two decades after the women's and black civil rights movements swept the nation, 97 percent of senior management positions in the U.S. companies are still held by white men. [BG]

Lesbians Can Still Be Big Sisters

Washington—The U.S. Senate narrowly rejected a surprise attempt by William Armstrong (R-Colo.) to exempt Big Brothers and other youth service entities from legislation barring anti-gay discrimination. Despite the slim margin of 50-47, activists cheered the vote as the second significant victory within three weeks for progressive lobbyists and leaders in the Senate. The debate was over the National Service Act: Armstrong pushed for an amendment that would have allowed organizations to bar lesbians and gay men from serving as role models, counselors, coaches, or friends of minors. [GCN]

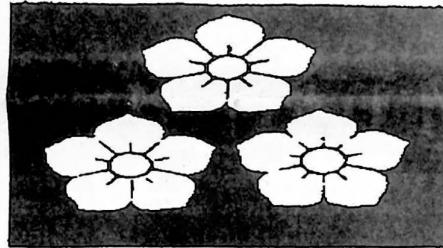
Marian L. MacDonald, Ph.D.
LICENSED CLINICAL PSYCHOLOGIST,
AND CLINICAL FELLOW OF THE
AMERICAN PSYCHOLOGICAL ASSOCIATION

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East- and West German Feminists Unifying

East Berlin—Since the dismantling of the Berlin Wall, the women of East Germany have been creating a new and powerful political space for themselves. There has been a sudden upsurge of feminist lectures and discussions, the creation of links with West German feminist organizations, and the chartering of a national Autonomous Women's Organization. A manifesto authored by a Berlin group that belongs to the AWA is circulating in East and West Berlin. The manifesto demands real economic equality free access to all jobs, and quotas for the representation of women in decision-making institutions. It calls also for changes in the law so that men who commit violence against women can be punished. Plans for the unification of Germany and an influx of Western capital are complicating the tasks of the feminist movement by threatening to undermine the basic guarantees that East German women enjoy in comparison to their counterparts in the West: child care, access to trades and professions, health insurance, and subsidies of basic necessities. [G]



Haiti Names Woman President

Port-au-Prince—Ertha Pascal-Trouillot, a distinguished lawyer and women's rights advocate, was inaugurated as the first woman president and first civilian leader in the 186-year history of this Caribbean nation with a legacy of military rule. Pascal-Trouillot, a 43-year-old widow and the only woman justice on the twelve-member Supreme Court, was chosen provisional president by a coalition of opposition groups that helped force the resignation and exile of Lt. General Prosper Avril. She is to serve as interim president with a 19-member advisory council until the country's first free elections, which could take place within six months. [DHG, BG]

France to Defray Cost of Abortion Pill

Paris—The French government has decided to reimburse eighty percent of the cost of RU-486, the "abortion pill." The cost is about \$246 U.S. dollars, or as much as some clinical abortions. The national healthcare program in France covers most medical and dental costs, and has partially covered abortions since 1983.

RU-486 was first approved for use in France in September 1988, but anti-abortion activists in Europe and the U.S. led the pharmaceutical firm Roussel-Uclaf to pull it off the market soon afterwards. The government then ordered the firm to resume distribution. [BG]

Feminist School Graduates First Class

Mexico City—Mexico City's School of Alternative Feminist Leadership graduated its first class of 25 women in January. Latin American Press reports. During the 6-month program, the class was "trained and equipped in solidarity, gender-consciousness, an understanding of women's issues, and the need to speak out and struggle," said participant Teresa Suarez. [G]

Valley Women's Voice/April 1990 5

Court Upholds Withdrawal of Abortion Funds Abroad

New York—A federal judge has ruled that the Reagan administration acted within the U.S. Constitution when in 1984 it barred family planning aid to private agencies abroad that perform abortions. Planned Parenthood, which assists private foreign agencies, charged that the policy was a violation of their First Amendment right to advocate abortion and interfered with the right to privacy of those seeking family planning information.

The upheld policy, which was adopted by the Agency for International Development in 1984 and continued under President Bush, requires that foreign private health agencies, in return for American grants, certify that they do not perform or actively promote abortion as a method of family planning. [BG]

Ecuadoran Women Organize Against Violence

Quito—A national campaign has been initiated to educate the Ecuadoran public about violence against women. Women's organizations cite widespread rape, pornography, domestic violence, sexual harassment in the workplace, and violence and torture in the jails as problems they must confront. Workshops with schools, neighborhoods, unions, and campesina organizations, will address the violence suffered by women. One aim of the campaign is to combat the resignation and hopelessness that many women have about domestic violence.

Legal reforms are being sought to classify domestic mistreatment as a crime and to eliminate the part of the penal code that prohibits filing a complaint against a spouse. Additionally, the coordinating committee will propose that the church include the theme of violence against women in its marriage preparation courses. [G]

A WORD FROM GEORGENA TERRY

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What Queen Esther has to Say

by Amy Sandridge

On International Women's Day B'nai B'rith brought Diane Wolkstein to tell the story of Queen Esther at the University of Massachusetts. With dramatic method acting style, Wolkstein wove the web of Esther charming her way into wedlock with the King. This story has a twist over the usual commoner wins King story. Esther had been Hadassah, and was transformed by Mordecai, a Merlin type character, into the savior of her people. For Esther had been foretold to be a Queen, and to marry a Gentile. In this way, she is in a position to request, after years of patience, the release of her people from the evil curse of Haman.

What Esther did that was so surprising, was that she went against everything logical and chose to follow faith rather than common sense. Mordecai told Esther that it was time for her to go to the King and reveal herself as a Jew. The key here, as Wolkstein pointed out, was Esther's intuitive sense as to when would be the best time to win the King's favor. Not only did Esther show courage in leaving her home and marrying out-

side of her religion, but she also showed courage in choosing intuition over logic. The argument has been made, especially by French feminists Wittig and Irigaray, that the feminine voice, *l'écriture féminine*, makes sense of intuition; although this sense may not be conducive to articulation.

I called Rabbi Adelman of Chabad House to enrich my understanding of the story of Esther. He referred me to his wife, Yocheved Adelman, who is familiar with Midrashic sources and a reader of Hebrew texts. Adelman told me that an individual letter in Hebrew conveys a multitude of meanings. Reading the Bible in Hebrew looks under the water into the ocean below whereas reading it in English only skims the surface. Her words gave me pause. I know that when I read *To the Lighthouse* or try to bridge the gap between my native English and my learned French, I often feel there there is a divide between what I understand and what I can articulate.

For example, how do we articulate the senses of *l'étranger* and *la femme*?

In English we have the dualities of stranger/foreigner and woman/wife. Native French speakers have argued that the choice of translation is always clear from context. I reply that the sets of connotations of each of these English pairs are far too overlapping to escape two explicitly different words for these two explicitly different abstractions.

The Book of Esther, like most of the Torah/Old Testament, is difficult, on the surface, to interpret from a feminist perspective. For example, some feminists prefer Lillith to Eve. In this story, Vashti, the disobedient Queen, is displaced by courageous, but patient and obedient, Esther. Vashti, it could be argued, is the truly interesting character.

But Esther, as one of the few women for whom a Biblical book has been called, is our role model. And Wolkstein, in two daring brush strokes, brought forth the schism between the tradition of Esther and the reality of womanhood today.

Childcare had not been provided. During the story-telling, a baby cooed one time too many and Wolkstein curtly stopped her story, looked the mother in the eye and commanded the baby away. Not a single member of the

audience had the courage to protest. This from a people, myself included, who are sensitive to the danger of rejecting people for some quality of theirs, like eye-color, religion, sexuality, or age over which change is problematic.

Posters all over campus showed a Wolkstein twenty years younger than the woman who spoke March 8th. When Esther went to meet the King in the beauty pageant/harem tryouts she was nubile, fresh and young. By the time she has the opportunity to save her people she is twelve years older. Why do we prefer the image of youth to the picture of wisdom?

These are the questions of Esther. Shall we be aggressive or assertive? Shall we be economically secure or shall we raise our children at home?

Do we put up with babies or do we have a little peace and quiet? Who are our role models? How much do we want to protect ourselves from simply mimicking the oppressor? These questions were raised to my mind because Wolkstein had the courage to put herself on the line.

In our study of women, we will find that of interest is not only what women say but how they say it; not so much their answers, but their questions.

♀ The Witch's Bookshelf

by Peg Alois

(No in-depth review this month. Just some thoughts on Earth Day.)

Beltane, paganism, capitalism, and, oh, yeah, a few books you might want to take a look at...)

Earth Day, a day in April (now officially the 22nd) given over to celebrating the planet's beauty, cataloguing its problems and envisioning its eventual recovery, is a pet commodity of the New Age. When placed alongside other New Age fascinations (holistic medicine, Shamanism, meditation, crystals, astrology, channelling, and all the varied forms of self-knowledge and healing), the revived interest in ecological sanity (or should that be sanctity?) may look like one more fad. Thus, Earth Day becomes one more bauble of New Age awareness; one more opportunity for materialistic indulgence.

The newly-rich, formerly-ascetic, once-Hippies-now-Yuppies are leading the pack of the globally concerned. They listen to the music of George Winston and/or Kitaro, wear tourmaline jewelry, eat meat that is free of fat and hormones (if they eat it at all), buy up "degradables" from garbage bags to diapers (though the word out now is that both of these products are no

more environmentally-sound than their plastic predecessors), and sneer at or spit upon wearers of fur (though they likely sport leather shoes or coats themselves). They work/live in the city so that they can maintain a lifestyle affluent enough to justify/facilitate their weekend excursions or "escapes" to the country.

Cynical? Mori?

For someone like myself, born at the absolute tail-end of the Baby Boom (in 1963, one month after JFK's assassination), such cynicism is almost permissible. Almost, because it is shameful to condemn what you are in the midst of propagating. I am split between the painful recognition of the Earth's decline, and the numb acceptance of the materialistic culture I live in. As often as I laugh at the mindsets and trappings of New Age thinking and buying, I am right in there with the rest of them, listening to the music, browsing in the bookstores, watching the whales. And maybe that's okay. I think there's a good deal to be said in favor of ecological awareness becoming a viable trend. It is a desirable trend, but perhaps tragic as well.

It is tragic, to me, that the youth culture of the '60's and '70's, engaged in revolutionary anti-war, pro-envi-

mentalism, completely retreat from their fight against political oppression and capitalist greed that manifests itself in the plundering of natural resources. It is tragic that they should not only abandon the commitments of their youth, but also that they should begin to embrace the very tenets of greed and exploitation they once condemned; that they should allow these tenets to proliferate. Somewhere, somehow, New York, not Berkeley, became Mecca—Wall Street and the NYSE made possible the lifestyle which now allows these Baby Boomers to be a powerful voice in the public arena, criticizing everything from apples sprayed with Alar to zebras slaughtered for sportswear.

What happened? What transformed these starry-eyed, discontented kids from upper-middle-class families into ambitious, self-directed careerists obsessed with their quality of living? Swept up in a tidal haze of sex, drugs, music and idealism, how was it they found themselves washed up on the shores of upward mobility? And what has transpired to bring them once more unto the breach of public outcry and consumer advocacy? Was it guilt? Regrets? Boredom? Enlightenment?

My own theory (and it's a simple one): they had kids. You have a kid, and you have to figure out how to get

years in one piece. Makes you a bit anxious about the future. Makes you read the newspaper more carefully (when you have time to read it). Makes you do all sorts of things—start a compost heap, subscribe to the *Greenpeace* newsletter, listen to Kitaro...and maybe take part in your local Earth Day activities, when is it again?

April 22. Approximately one week before May 1. Beltane.

Beltane is a pagan festival meant to mark the Earth's rejuvenation in the spring. On this day, we revel in Earth's gifts and encourage Her fruitfulness. Yeah, you got it, fertility rites!

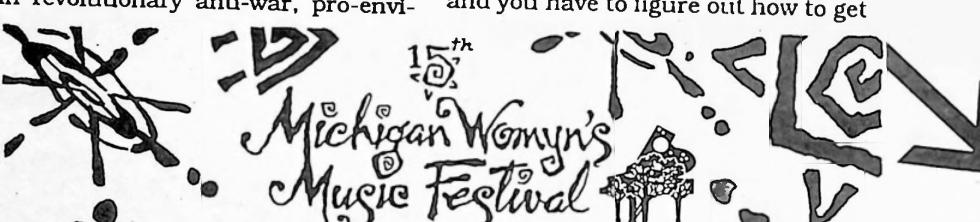
I spoke yesterday with Janna, a local woman who is co-President of the UMASS Pagan Students Organization (UMPSO). What started as an inquiry into the group's plans for the celebration of Beltane and Earth Day became a conversation that circled around many topics, from feminism in the Craft, to the history of the Beltane ritual, to shifting domestic roles of men and women, to monotheism vs. pluralism, to Goddess worship. UMPSO is offering a combined Beltane/Earth Day ritual on April 22. I thought the 22nd seemed a bit early for Beltane, and Janna agreed, but

See "Bookshelf" on page 7



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Heather Bishop	Kitka	Assar Santana & Chamel No. 6
Brandy, Fineberg, Watkins	Manor Brass	Belinda Sullivan
Cassleberry-Dupree'	June Millington	Sawagi Taiko
Alix Dobkin & Lavender Jane	Musica Femina	Nana Simopoulos
Diane Ferlatte	Holly Near	Judy Sloan
Kay Gardner	Faith Nolan	Sharon Still
Marge Gomez	Phracn	Sweet Honey In The Rock
Hattie Gossett	Allowyn Price	Linda Tillery
Judy Grahn	Vicki Randle	Adrienne Torf
Barbara Higbie	Rhiannon	Two Nice Girls
Julie Homi	RhythMissCity	The Washington Sisters
		Karen Williams

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Experiential Ecofeminism

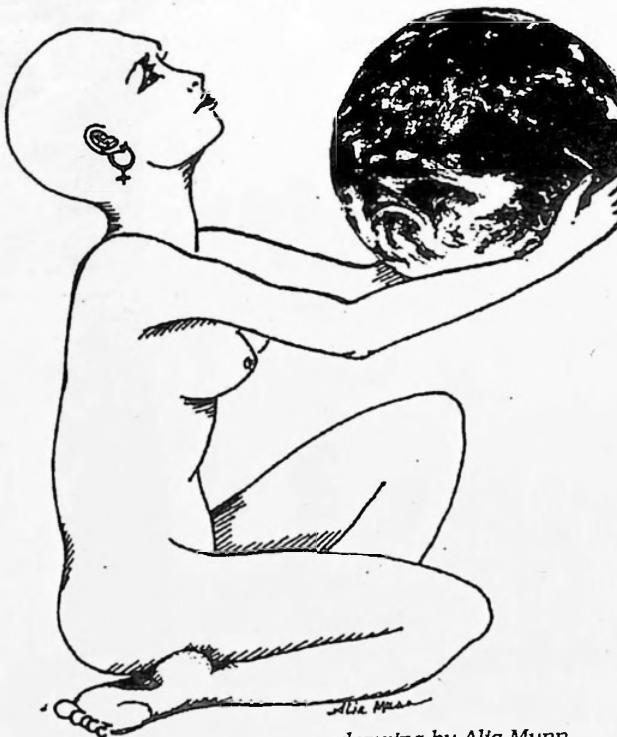
by Angel Russek

I've considered, pondered, meditated on and ate lunch over numerous ways women 'round the world are rising in passionate response to the exploitation of the earth-of-themselves. There is a lot happenin'. The classes I've taught in Ecofeminism have been a forum to engage with women in creative expression about their relationship with the earth; past, present, and future. When we experienced the topic, we felt it resonate in our bones. Dialogue can get heady. Readings get boring and lifeless. Accessing our umbilical bond to the planet experientially gets my juices flowing. Rather than write a nuts and bolts article on Ecofeminism, I thought I'd share a little piece on how I feel about the topic. Read it, then go lay naked on a moss covered rock and make love with yourself by a rushing stream.

My body is motion is earth movement. Ancient, Primordial, Passionate.

I am the stream cascading over rocks, flushing fluid motion. I am torrential. I flood the earth. I spread, filling gaps, crevices. I am loud. I move with blessings.

I am cat, sleek and sure. Watchful, I peruse the



drawing by Alia Munn

surroundings. Steady, sure footing is cat music. Watch me purr into the room. Liquid filling glass, I pour effortlessly, no friction. I listen. I am still.

I am lover. Arms graceful touch slither over neck and shoulder. My body moans in arches that enfold. I move in, a tornado. Stars fly from my magic fingers as they conduct symphonies on your body.

Know my language.

Happy. I bounce, each step a catapult sprung from the earth. Grin and laughter vibrates each cell.

Angry. Digging furrows in my brow, in blackened soil. I glare at the world, fists clenched arms swinging wild.

Content. I sway an aspen in the wind. Hips circle spirals, a vine well rooted emerging to the sun.

Watch me.

I cry, sob rivers, moaning over boulders.

I laugh. Otter skittering down muddy slopes.

I sing. Chest out, throat open, a warbler high in branches of oak.

I fear. Stumbling, clumsy in a strange skin, a poisoned wolf searching for home.

I am motionlanguage with no beginning, no end. Do not try to give it any. I will bite.

Bookshelf, from page 6

this date worked best for some key people involved, and most people liked the idea of combining the two events. This event will offer the community an opportunity to see what UMPSO does... "They know what we don't do," Janna says, "they know we don't chop up goats and kidnap small children... people need to know that there are Pagans on campus, and that this is important to us... A Neo-Pagan is generally someone who derives his or her primary religious expression through worshipping pre-Christian deities. It encompasses far more than Wicca and Witchcraft. For this particular ritual (of Beltane/Earth Day), we want to combine a hopeful, ecological renewal of the Earth, and the religious Wiccan view of a marriage between God and Goddess."

She shared with me some things she knew about traditional Beltane observance. Probably the most popular image associated with May Day is the maypole, and this tradition is a hold-over of pre-Christian reverencing of Nature in general, and trees in particular. "The practice of holding rituals in groves was outlawed by the Church, and bonfires were also regulated, because dancing around them signalled a fertility rite." We talked about different ways the Church tried to phase out pagan practices and festivals. She told me about the maypole being the actual Yule tree. It was brought outdoors after the Yule celebration, for the birds... then, at the Vernal Equinox, it was decorated to celebrate the return of spring. At Beltane, the "streamers" attached to the pole were actually the shredded undergarments of young girls who had reached puberty. (At this time young women wore underwear with different embroidery than that of young girls; I suppose this could be compared to the modern shift from knee socks to pantyhose?) Young boys who had reached puberty were the ones who danced 'round the pole, taking hold of the streamers... then, after the dance, they'd all go off into the fields or the woods and engage in frenzied (because inspired) sexual activity. Gen-

erally, the fields had been freshly plowed, and this fecund practice among the cornrows was believed to promote fertile crops. Janna also offered some contemporary wisdom on this portion of the Beltane observance: "Now, if you have a lover, it's seen as a fine time to celebrate having a lover... most of us aren't farmers, so the focus now is on the arrival of spring... people aren't looking for fertility, necessarily—it's a general desire for rejuvenation."

Janna and I found we shared some thoughts on the silliness of New Age trends; trends that often seem closely related to Craft and Wiccan concerns. We are both frustrated by the materialistic aura (my words, not hers) that surrounds the various enlightened folk in local communities. We pointed to examples like *Many Hands*, supposedly a New Age newsletter and resource guide, but little more than an advertising supplement that offers you a myriad ways to spend your money. "Our society values material goods and success," she says, "but you get ulcers, you never see your family, and all you really have is money. What do you do with that?"

We talked about the crystal craze, and she told me some frightening things. She told me about people, landowners, who are exploited by crystal-diggers. These diggers are basically strip-miners who plow and ravage land in search of crystallized quartz or gems that they then sort, clean, and sell, either themselves or to other merchants or jewelry-makers. Often, those exploited are farmers or people who sustain themselves with only the means their land provides them. This land has often remained in their families for generations. They may be offered a nominal fee for the "rocks," usually a tiny fraction of the market price the crystals will eventually bring. This happens all over the country, she told me, but especially places like Appalachia. She urged those interested in purchasing crystals to first find out where the seller obtained them. This ravaging of the land and exploitation of the poor needs to be acknowledged.

So we talked some more, mainly about the ways that followers of Paganism are trying to create alternative ways of living. "If you read Starhawk, the trend is to think you should try living in a communal situation," but what's important is to "try alternative situations where people work to live, instead of living to work." We also talked about the Women's Movement, and its connections to the Craft. "If you overthrow your concept of an all-powerful male god and replace it with the Goddess, and see yourself as better than all men, well, maybe it would be better not to have all this competition, maybe step back and look at it... though maybe that was necessary in the '60's and '70's, when women were first becoming really politically active. "For certain women, it is good for them to spend some time touching base with a female Deity... It's very well to say 'I'm a Witch and I believe in a God and Goddess,' but it's very important to make them see how different that is from Christianity or monotheism..." She mentioned the way in which the image of a white, male God basically means we as a people tend to place reverence in the human version of that symbol... a fact that permeates everyone's existence in the Westernized world.

What about the Pagan view of the Earth? "The concept of the Earth as a holy and sacred thing isn't widely believed by people. Most Pagans view the Earth as a Mother figure, or the Goddess—or it's a Star Wars thing, the "life force" you can tap into—it's important for people to know these things, if they want to know our religious views."

Final details are not yet set for this Earth Day/Beltane ritual as of this writing, but those who are curious should keep their eyes open for further information, or contact UMPSO through the Student Activities Office at UMASS. Other Valley Beltane events include a two-day May Festival sponsored by the Valley Pagan Web. Space is limited! Contact the Valley Pagan Web, P.O. Box 606, Hadley, MA, 01035, for more details. The Web is also holding a "loaves and fishes" soup kitchen

on April 22nd at 11 am, and volunteers are needed to help (call 592-7104).

Finally, I want to offer some reading particularly well-suited for this month where we celebrate Earth Day and Beltane. I have been reading or re-reading these books myself these past few weeks..

In Deep: Country Essays by Maxine Kumin. (Beacon Press, Boston, 1987, pbk. \$8.95) Beautiful, witty, insightful, and often hard-edged, these essays are borne of the author's experience living part-time, and eventually full-time, on a farm in New Hampshire. She writes lively prose, often quoting people like Joan Didion or Virginia Woolf, and is equally knowledgeable about foaling, the history of American agriculture, mules and mushroom gathering. I will read this book over and over, as should anyone with a heartfelt love of country living, or even the idea of country living...

Dreaming the Dark: Magic, Sex and Politics by Starhawk (Beacon Press, Boston, 1988 (new edition), pbk. \$10.95). Starhawk's vision of the possibilities for change are never less than inspiring. Her own nuclear nightmares inspired her to gather the information and experiences that went into this book. She offers ways of "dreaming the dark," of experiencing the negative, frightening characteristics of experience as a way of conquering our fears and weaknesses, thus leading us to empowerment and effective political and social action for change. A plus: this woman is a very good writer, weaving together philosophy and anecdotes, narrative description and historical backgrounds—never dry, never dull, always alive with passionate expression.

The Word for World is Forest by Ursula LeGuin (pub. 1970; anthologized in *Again, Dangerous Visions* (edited by Harlan Ellison); (also available, for some reason, under Young Adult fiction in libraries) LeGuin is, of course, one of the best speculative fiction writers in history. This novella is about a race of nocturnal people whose lives are based in the forest that surrounds

See "Bookshelf", page 10

Soft Lines

Sometimes I like to search around
looking for the spine of a thing,
the hardness which holds it together.

The woman in my rabbit club
named Rose
wears shiny earrings which dangle.
Her hair is done behind her in
an exotic style, with beads.
She brought peanut stew to our last potluck
which she found in an African cookbook.
It tasted awful to us,
but then, we're not Africans.
Neither is she, but she liked it.

Rose raises beautiful angora rabbits
in her garage.
She spins their wool into soft yarn.
Then she knits it into things.
She says she loves the softness
as it passes through her fingers.
When Rose was young, she says, -
unofficially,
she was a trollop for the NFL.
The teams came to the city
for two weeks before the games
to get accustomed.
Her eyes glitter like her earrings
when she talks about secret meetings
and narrow escapes in expensive hotels.

Once Rose found a heart-shaped locket
on the sidewalk.
It had two pictures in it,
one of a child and one of an old lady.
And the initials CBG.
She spent three days hunting for its owner.
When she finally knocked on the right door,
the owner hugged her and kissed her
and cried and shouted in a foreign language.

The feel of Rose passes through my fingers, soft.
Maybe she has no spine.
But spines are always in trouble, causing backaches.
And angora yarn, I've noticed, is very hard to
break.

*Sue Redman
Altadena, CA*



Press Release

I.

This is our night
when the magnolia
envelops the tin roof
with sweetness, protection,
when my small bed
is no longer terror.
Your smooth hairs
lightly ride the soft palate,
misting my thigh,
and I try to escape
the knot cord at my throat,
the fierce having of a man
I did not know
who was angry at someone else.



This is the night
I am made pure again.
Moonlight leaks between the slits of curtains,
acknowledging the softness
of your face.

I think how women are not like men.
At our softest we are still guilty,
give more than we actually have.

Most men never learn this.

Memoir

Sweet cream
silence slides
down
my
gullet
lips draw
up
in
wait
when your hand
slips through
all empty space
palm so warm
like the
underbelly
of an eagle
making a feast
in the valley
of my shoulder....
dress in white
rolling in clover
touch the event
supreme
but I know enough
to swallow the calm
for frenzy is
but a
breath
away.....



*Jill DiMaggio
Boca Raton, FL*





Poetry

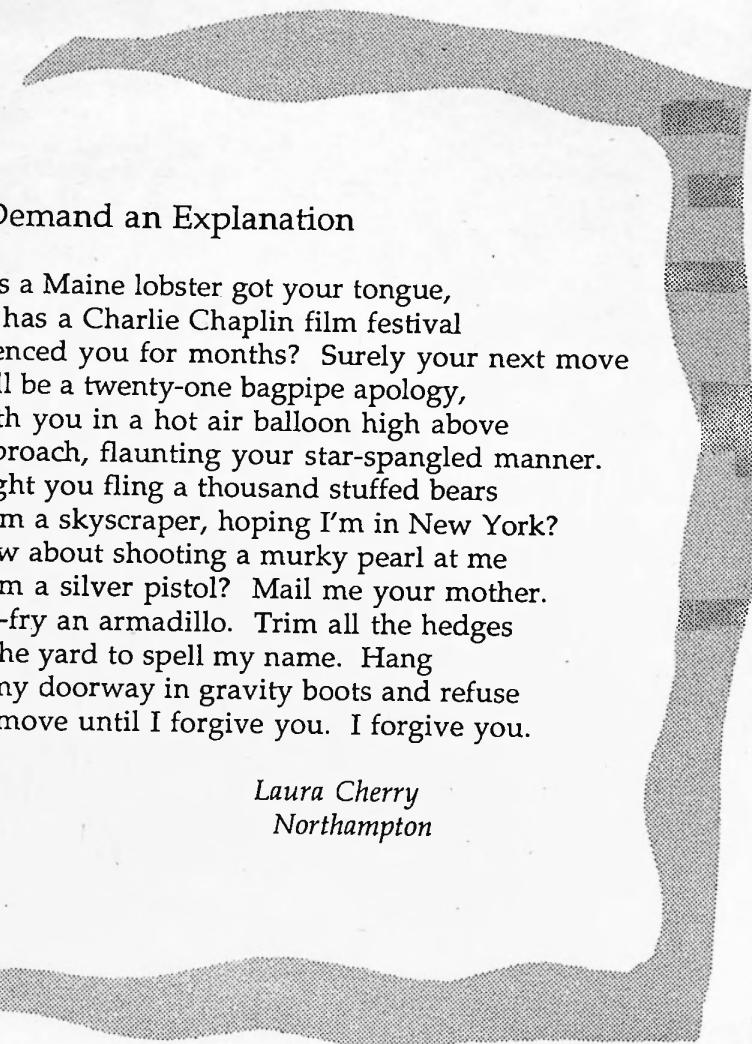
II.

In this bed
I have held the parking lot asphalt
against my will,
his words,
"Hold still you bitch or I'll kill you.
Tell me you love it. Tell me."

My silence exacted this price:
he snapped three of my ribs.

III.

Over the years
a woman learns to season poisoned words
and says nothing,
causing a man to quake beneath the weight
of a sparrow's spine.
When he hesitated,
my leg threw him,
this man who was so sure.
If it had been for anyone but myself,
My rage would have killed him.
Mother, sister, woman
learn to be bitter but refuse.



I Demand an Explanation

Has a Maine lobster got your tongue,
Or has a Charlie Chaplin film festival
Silenced you for months? Surely your next move
Will be a twenty-one bagpipe apology,
With you in a hot air balloon high above
Reproach, flaunting your star-spangled manner.
Might you fling a thousand stuffed bears
From a skyscraper, hoping I'm in New York?
How about shooting a murky pearl at me
From a silver pistol? Mail me your mother.
Stir-fry an armadillo. Trim all the hedges
In the yard to spell my name. Hang
in my doorway in gravity boots and refuse
To move until I forgive you. I forgive you.

*Laura Cherry
Northampton*

IV.

The newspapers wrote of his death in jail.
Someone's brother found him:
tooth for tooth,
half-corpse, half-scarecrow,
a dagger hanging like a broken branch
in this crevice of his rib.
This is not what I wanted for either of us.
It does not eliminate the fear
you are still alive
buying zucchini at Safeway,
following me down a dark highway,
hiding behind the magnolia.

V.

It is only tonight
in this false seal of protection
I can see you as a fossil
wrapped in earth, homeless,
frozen to a ground you hated.

*Deborah Nelle Otter
Fresno, CA*

McKinnon, from page 1

surfaces in everyday life...[it] teaches people what they want and how they feel." She went on to say that "there is something false about calling pornography just images...it is reality for those women displayed in the pictures."

Referring to the right to publish and distribute pornography, MacKinnon addressed First Amendment issues. "Pornography is the legal degradation of women...it is there you see the misogyny, the objectification, and the intrusion...it takes our liberties, our bodies, and our lives...I do not think this should be legal."

In a question and answer session after the lecture, MacKinnon spoke about radical strategies for changing the legal structure. She advocated civil disobedience in the fight against pornography. She commended the two women who were arrested for vandalizing the Amherst Newsroom. Sandra Goodman and Liere Keith, both charged with malicious destruction of property, were present at the lecture, and donations were being collected for their legal fund.

Also in the question and answer session, MacKinnon addressed the issue of pornography being sold at the University of Massachusetts school store. She said "Part of freedom of expression is making the choice not to carry porn...you don't have what you don't want around. The mission of the University is education. I don't think students should have to be educated in the presence (of pornography)." Furthermore, she claimed that the presence of pornography in state universities "gives State legitimacy to pornography."

Bookshelf, from page 7

them. They are visited by another race of people who want to cut down these forests for lumber and others uses. The first race are visionary dreamers who do not believe in killing; the second race enslaves the first...it all sounds too familiar for comfort, but LeGuin makes it work on many more levels beyond allegory...

(Next month's column will be a review of several Tarot decks: designs and mythologies of particular interest to women. Suggestions for decks and/or books are welcome! Address inquiries c/o The Witch's Bookshelf, VWV, 321 S.U.B., UMASS, 01003.)

Viewpoint, continued from page 3

tories and political views reflects how complex this issue is. Similar problems arise in attempting to define the "community" the march is supposed to represent, since bisexuals often (though not always) share a community with lesbians or gay men. Thus, making the march steering committee open only to lesbians and gay men is not the simple proposal that it seems.

While we believe bisexuality to be a significant challenge to the system of gender, we do not think that bisexuals are "better" or "more advanced" than other people because they "love everyone", as some have been known to say. In fact, bisexuals in heterosexual relationships have to face sexism more than lesbians and gay men do in their relationships. And, as with any social class, the politicization of bisexuals is uneven. While an identity (lesbian, bisexual, gay) may inherently subvert the status quo, everyone has been socialized under patriarchy and anyone can behave in ways that support oppressive systems. But a visible, radical bisexual movement, working in conscious alliance with lesbians and gay men, can only encourage more bisexuals to come out and join in our common struggle.

In fact, we have noticed that the number of out bisexuals is indeed growing. This is undoubtedly be-

STONEWALL RIOTS

© BY ANDREA NATALIE

cause of the breakdown of traditional male-female roles and sexual norms, mainly the result of feminism and the lesbian and gay liberation movement(s). The issue of bisexuals' place in this struggle will continue to be raised and it will not help to pretend that bisexuals do not exist, or to lump them together with "heterosexual allies". A politicized bisexual movement can play a significant role in the struggle to end women's oppression and for lesbian and gay liberation. A lesbian and gay liberation movement that is unable to recognize this will make the politicization process that much more difficult.

The many bisexuals who have participated in the march in the past have done so not out of charity, but in the interest of their own liberation. There is much that needs to happen in the creation of a politicized bisexual community, but we believe the conscious inclusion of bisexuals in this movement to be a key step in the struggle against heterosexism and male dominance. At one time the march's title did not refer to "pride", but to "liberation". Next year, while including bisexuals in all aspects of the march, let's bring back the former title and call it the Lesbian, Bisexual and Gay Liberation March.

Science, from page 1

ultimately, to raise their risk for life threatening illnesses.

This method is touted by unfamiliar bedfellows: feminists and the Roman Catholic Church. It involves daily observation of signs of ovulation. A woman can only get pregnant once a month: at the time of ovulation. The trick is discovering when ovulation occurs and how long it lasts.

The changes that a woman observes are changes in her cervical mucus and basal body temperature. The only equipment that a woman needs for Fertility Awareness is a special basal thermometer, charts, and training. The Fertility Awareness method requires about nine hours, over six months, to learn and then about five minutes of charting per day. Although many health practitioners will say that this method is not reliable, these are often the ones who are proponents of 7/7/7 as well as being inept at diaphragm fitting.

The mainstream feminist press is even beginning to recognize the benefits of Fertility Awareness. The April, 1990 issue of Mademoiselle introduces its readership to the Bioself 110, a computerized basal thermometer. The piece cites research at Laval University Hospital in Quebec, and at Birmingham Maternity Hospital in England which found ninety-three and ninety-six percent effectiveness, respectively, in avoiding pregnancy. The "pill" is reported to be ninety-nine percent effective to be sure, but not only are there other considerations, but epidemiologists are, in general, reluctant to place bets on percentages without clearly defined upper and lower confidence limits. In other words, it is too simple to argue that the difference between ninety-nine and ninety-six percent effectiveness is four percent.

Fertility Awareness is the science of old: of herbal medicine, of spiritual healing, of crystals, and visualization. The science that was once the birth-right of many women, but has since been forced underground by witch hunts and the American Medical Association's desire to control, some would say destroy, the practice of healing. The birth control pill is their method. It is the science of new: of nuclear bombs, and trash to steam. Imagine a day when girls becoming women receive basal thermometers from their mothers instead of appointments with the gynecologist.

If you are interested in learning more about Fertility Awareness you might read Regina A. Pfeiffer and Katherine Whitlock's book *Fertility Awareness: How to Become Pregnant When You Want to, and Avoid Pregnancy When You Don't, or The Ovulation Method: Cycles of Fertility*, by Denise Guren and Nealy Gillette. Also, if you are very interested, you might drop me a line, care of the Valley Women's Voice.

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Reaching out to AIDS patients with dementia

San Francisco - Come June, when all phases of Continuum HIV Day Services are fully operational, newest program will offer a full range of physical and mental health services for AIDS patients suffering from dementia. It is the second program of its kind in the nation. The first, Village Day Treatment, opened a year ago in New York.

HIV Continuum is the brainchild of Jeff Sterman, a former aide to Rep. Mickey Leland (D-Texas), who died in a plane crash last summer. "We're an AIDS agency providing direct care to people - people with dementia and people who are incontinent who need real day care - and people on disability who need something to do," said Sterman in a recent interview. "We have 50 clients and 50 volunteers, all by word of mouth."

With more than 500 AIDS-related organizations in the Bay Area, "you wouldn't think we'd need another," he added. But a group of us saw a need through our ill friends to do something for people with dementia. We tried to get other agencies and even hospitals to do it. Not one touched it." So Sterman, who has AIDS and originally moved to San Francisco "to paint and go back to school," scrapped those plans to make a vision a reality.

The center is located in an area of the city that draws the homeless, including those with AIDS. With municipal transportation at the door, it is readily accessible from any point in the city. Walk-ins off the street have the use of gender-segregated showers and baths.

According to Sterman, "as many as 70 percent diagnosed with AIDS will experience dementia by the time of death." Dementia, he said, generally is a later stage of the progressive disease. Meanwhile, city officials are looking at projections showing that within two years San Francisco will have 6,000 persons living with AIDS.

The projection, said Dr. Sandra Hernandez, director of the public health department's AIDS program, is based on the number of HIV-infected persons the city now has and the fact that people affected are living longer because of new and more available drugs and treatments.

"I had this fellow walk up to me and ask, 'Are you Jeffrey?'" said Sterman. "When I said, 'yes,' he started crying. He said the city had put him in a hotel room, and he spent every day in that

AIDS UPDATE

bed for 18 months. "He walked in here and said, 'Now I have a home.' He comes in every day. We have given him a reason to exist."

Boston Globe

Bush Asks House to OK Ban on AIDS Bias

In his first policy speech on the nation's nine-year-old AIDS epidemic, President Bush called on the House to pass a long-pending proposal to ban discrimination against people infected with the AIDS virus. "We will not and we must not in America tolerate discrimination," Bush told the National Leadership Coalition on AIDS, a business group.

Bush issued no pledges or calls to action other than urging Congress to pass the Americans with Disabilities Act. The bill would ban discrimination in housing and employment against people with any disability, not just AIDS and infection by the human immunodeficiency virus. The bill, which has been pending in the House for more than a year, has already been passed by the Senate.

The 20-minute speech, which was briefly interrupted by two AIDS activists, got mixed reviews from business leaders and those representing organizations fighting the epidemic.

Jean McGuire, executive director of the AIDS Action Council, which represents community-based AIDS service organizations, said the group "very much appreciates the president's support for passage of the Americans with Disabilities Act. "But we need to move beyond a two-year-old agenda for an epidemic that is worsening every day," McGuire said.

Although the CDC revised the projected AIDS caseload downward by 10 percent late last year, the government still expects a cumulative total of up to 480,000 cases by the end of 1993. "It doesn't look to me like the war on AIDS is over," Curran said.

Belinda Mason, a person with AIDS appointed by Bush to the National AIDS Commission, said the president "seemed surprised that people with AIDS and the country expected leadership and was skeptical it would make a difference. "Does he really not know how powerful he is?" Mason said.

Following the speech, Bush was faulted most sharply for not acknowledging the current controversy over

US travel restrictions for people with AIDS and HIV infection.

"We're very disappointed," said Dr. John L. Ziegler, co-chairman of the Sixth International Conference on AIDS to be held in San Francisco in late June. A long list of international AIDS organizations and governments have said they will boycott the meeting unless the US government lifts the restrictions, which call for a special visa and limit the amount of time HIV-infected foreigners may spend in this country.

Others criticized Bush for overstating what the federal government is spending on AIDS. "This year I have asked Congress for almost \$3.5 billion to battle AIDS," he said.

"Bush actually requested only slightly more than \$1.6 billion," McGuire said, noting that is almost the same amount in the current fiscal year budget, which was put together by the Reagan administration.

The discrepancy, she explained, is due to Bush's inclusion of money spent through Medicaid and Medicare for treatment as well as mandatory HIV testing by the Defense Department and other agencies.

"We do not isolate cancer or diabetes expenditures for people entitled to Medicaid," McGuire said. "So to roll in Medicare and Medicaid utilization and cite it as evidence of expanded federal effort is the lie about the reality."

Boston Globe

March to Raise Money for AIDS Shelter

Led by the mournful ballads of a bagpipe, some 60 members of the region's clergy marched through Springfield to raise money for a shelter for people with AIDS.

The march, which began at St. Michael's Cathedral and stopped for brief services at two other churches, kicked off fund-raising for the shelter by the Council of Churches for Greater Springfield. More than \$6,400 was collected yesterday and organizers predict the total raised by the three-mile hike will exceed \$10,000.

The Rev. Jonathan C. Tetherly, director of community ministry for the council, said the money will be used for a downpayment at a house which has yet to be selected or purchased.

The march drew clergy members from various religious denominations,

and for reasons ranging from personal to a general desire to help people in need.

"It's the cause," said Judy Smeltz of the Sisters of Saint Joseph. "I also had a friend die from AIDS so I feel very strongly about it." Sister Connie LaViole said she believes AIDS "is a cause people's consciousness needs to be raised for. Hopefully other people will take notice and get involved with helping people with AIDS."

The house will be used for people who are working in the community and in need of low-cost housing. Tenants will not have to be homeless to qualify for residency. Two similar houses exist in Hampden County. One is at an unidentified location in Springfield, and the other is the Chesed House at Western Massachusetts Hospital in Westfield.

Some 157 people in Western Massachusetts have been diagnosed with AIDS.

Union-News

AIDS Quilt Visits UMass, Amherst

A section of the New England AIDS Memorial Quilt was brought by the Boston Names Project to Amherst on Tuesday and Wednesday. The quilt is a memorial both to individuals with AIDS and to their families and friends.

This project was sponsored by the Health Education Division of University Health Services and the Office of Gay, Lesbian and Bisexual Concerns at the University of Massachusetts, and by Health Education at Amherst College. The public was invited to see the quilt.

On Tuesday the quilt was displayed in the atrium of Amherst College throughout the day. Members of the Names Project concluded the day by presenting "We Bring the Quilt," a workshop based on a video of the same name discussing the purpose of the quilt, how the panels were made and personal experiences and involvement in the creation of the quilt.

The quilt panels were also displayed at UMass on Wednesday, March 29. Representatives from Dignalife, the Boston Names Project and the University Health Services Division of Health Education provided additional AIDS information, pamphlets, posters, and condoms during the display.

Daily Hampshire Gazette

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COME UP AND SEE US SOMETIME!

by Tamara Silberman

For the past twenty years Max Dashu has researched matrilineal societies. On Wednesday March 7, she presented an exciting and informative multicultural slide show entitled "Women of Power," providing an historical overview of women educators, writers, freedom fighters and culture-makers from all parts of the world.

Ms. Dashu's original training was in anthropology and linguistics, but she was drawn to studying the history of women based on what she considered inconsistencies in the theories of cultural evolution. She discovered that in many early civilizations, from Korea to Nigeria to Brazil, there are statues of goddesses who held a high rank in the religious and political orders.

In earlier times there was little distinction between a political leader and a religious leader. In many instances women were the Shaman, or religious leader, who made many of the important decisions for the community.

There were many political female leaders as well, other than the few well known ones such as the legendary Cleopatra. Queen Kandaki led soldiers in battle against the Romans and lost an eye in the process. There is also evidence that one woman who had trouble ascending the throne as a woman, chose to go under the guise of a man, and ruled Egypt for many years as a king. Egypt has left a rich heritage of women who showed remarkable leadership qualities. The ancient Egyptian word sees, which means goddess, is synonymous with the word throne.

There are cultural vestiges throughout Africa from a time when Africa was matrilineal. There are tribes remaining who still pray to goddesses and

Women of Power

who pass inheritance rights down through the daughters. Otherwise, a great deal of Africa has been Islamized.

In recent years many Islamic women have been returning to the Universi-

years after coming to power in an unorthodox fashion. As a concubine to the Emperor, she bore him sons, after which she was appointed regent. When her son died, she played her cards with such skill that

ers of government and religious life. When English men landed in North America, they had difficulty understanding the power vested in female chieftains. In return, the Iroquois men defended the position of the female elders as those best suited for arbitration and distribution of food.

Ms. Dashu also pointed out that in hunter gathering societies, it was women who planted and tilled the soil. Therefore they were the ones responsible for cultivating stronger strains of corn and squash. Women also devised many methods of food preservation, such as salting, drying and smoking meats. In modern terms they could be considered agricultural engineers, food science technologists, and nutritionists.

As the patriarchal societies from Europe conquered and reformed surrounding areas, they successfully spread the notion that female witch doctors had sexual powers capable of emasculating men. This, among many other reasons, is why it wasn't until the mid-nineteenth century that a woman entered medical school.

Ms. Dashu is an independent scholar based in the San Francisco area. Although she is not affiliated with any university, her research work is funded by the presentations she gives around the country. She has approximately thirty-five different slide shows.

She is currently working on a book, *The Secret History of the Witches*, which deals with the loss of power that female pagans experienced when Europe became dominated by the Christian priesthood. Max Dashu's work can be considered an important step in re-examining the achievements of history and an impetus to change how they are to be related to future generations.



ties to study, finding strength and unity from under the veil of Allah. Perhaps the most visible Islamic woman of current times is Benazir Bhutto, the prime minister of Pakistan.

Part of the presentation covered the extraordinary women who gained acclaim in male dominated societies. One of these women, Wu Tse Tien, ruled as an Empress in China for fifty

she became Empress until the Emperor died. Throughout, there was an unsuccessful Confucian attempt to have her deposed.

There are records of many women through the ages who bucked the trend of male cultural domination to carve out a distinct place for themselves. Dashu also described societies where the position of women was equal to men's. The gifts of women to heal and to arbitrate often made them lead-

Mother Earth Bulletin

Seabrook Powers Up

(SEABROOK, NH) Seabrook nuclear power plant operators brought the reactor past 5 percent power for the first time as they gear up for long-delayed commercial operation.

Opponents, meanwhile, are preparing another appeal they hope will pull the plug on the \$6.5 billion plant.

Seabrook initially was planned to generate electricity commercially in 1979 at a fraction of the cost but was completed in 1986 and licensed only this month.

Plant operators brought the 1,150-megawatt reactor above 5 percent power Sunday evening, spokesman Ron Sher said. During low-power atomic testing in June the reactor remained below 5 percent power.

Sher said power would stay between 8 percent and 10 percent for several weeks to test turbines that will drive electrical generators. Seabrook officials have estimated it would take two to three months to bring the reactor to 100 percent power.

OPEN SPACE TO BE PRESERVED IN NORTHAMPTON

(NORTHAMPTON, MA) Northampton has taken steps to protect an additional 66 acres of open space.

The Conservation Commission last week completed plans for three areas off Florence and Park Hill roads.

Seven acres of wooded land opposite the Florence Heights housing project on Florence Road was given to the Conservation Commission by the Suffield (Conn.) Savings Bank.

By keeping the land undeveloped, the commission will protect the city's underground water supply, or aquifer, said Wayne M. Feiden, the city's conservation planner.

Suffield Savings Bank foreclosed on the Indian Hill development in September and decided to donate the land which will not be developed.

The bank's plans for Indian Hill call for completing 12 of the partially built units in the cluster development and selling them.

About 2,000 yards south of that area is the second parcel, containing 16 acres, now also owned by the Conservation Commission. The City Council last July agreed to abate \$18,000 worth of taxes, plus \$15,243 in interest, owed by companies owned by Norman B. Keddy of Hampden, in exchange for the land itself.

Feiden said now that the city owns the property, which is also above the city's aquifer, nothing will be built on it. Much of the land is a wet, swampy area with trees, he said.

And on Park Hill Road the owners of 43 acres of farmland sold the property's development rights to the city and state for \$105,000.

The state agreed to pay 90 percent of the price and the city paid 10 percent, Feiden said.

EXXON BEGINS CLEANUP
(ANCHORAGE, AK) Former Exxon Valdez skipper Joseph Hazelwood has left town and the voices of protest that marked the first anniversary of the

nation's worst oil spill have quieted. Now, the legal cleanup begins.

With more than 150 lawsuits on file against Exxon Corp., Hazelwood, and others, Alaska's court calendars will be clogged for years to come.

Exxon and Alyeska Pipeline Co., the oil company consortium that operates the trans-Alaska oil pipeline and Valdez terminal, also have been indicted by a federal grand jury on five counts stemming from the grounding of the Exxon Valdez.

The tanker hemorrhaged nearly 11 million gallons of Alaska crude oil into Prince William Sound on March 24, 1989, killing countless birds, fish and other wildlife and fouling the rocky shore for hundreds of miles.

As many as 75 people marked the anniversary Saturday with a protest outside Alyeska headquarters in Anchorage. Someone splattered the building with a plastic bag filled with chocolate syrup—intended to symbolize spilled crude.

Environmental groups held low-key events to raise money for spill-prevention efforts and to pursue Valdez-related lawsuits.

Gov. Steve Cowper called on Exxon to settle quickly the flood of lawsuits filed by environmental groups, fishermen, native Alaskans and the state.

The lawsuits are not scheduled for trial until 1992. If Exxon does not settle all valid spill-related lawsuits, litigation could drag on into the next century, Cowper said.

"We have to make it unprofitable to pollute," said attorney Macon Cowles

of Boulder, Colorado.

The National Wildlife Federation, Natural Resources Defense Fund and other plaintiffs want Exxon to set up a fund to pay for environmental damage assessment, restoration and the purchase of wildlife preserves.

Cowles said he might even try to collect damages on behalf of plants and animals.

"We're trying to come up with a way to put a value on the devastation to life," he said. Cowles said that it might take 10 years to assess that damage.

JUNGLE AIRSTRIPS ORDERED DESTROYED

(RIO DE JANEIRO, BRAZIL) President Fernando Collor de Mello ordered the destruction of about 100 clandestine Amazon jungle airstrips to keep thousands of gold miners from returning to land reserved for Indians.

"Dynamite them, and be fast about it," the new president told federal police chief Romeu Tuma on March 17 while visiting Roraima state in the North-western Amazon.

The order to destroy the airstrips was given to keep an estimated 40,000 miners from returning to lands owned by the Yanomami Indians, the world's largest remaining primitive tribe.

Last week, the government reported the end of an 80-day operation to force miners off Indian lands and onto three mining reserves. However, Roman Catholic Church officials say more miners still remain on Yanomami territory.

Survivor's Bulletin Board is a place where women survivors of child abuse (sexual, physical, emotional) can exchange information about resources that have helped them in their healing. Do you have a favorite book, article or newsletter? Do you know of a conference, workshop or other event of special interest to survivors? We need to know. Send information about your healing resources and your personal impressions of them to: Bulletin Board, P.O. Box 295, Northampton, MA 01061.

BUG CITY COMICS by Leah Ryan and Moira Gentry, published by ArtReps, 245 Main St, Northampton, 01060 \$5.00

Here it is, the incest survivor's comic book! The introduction reads "Have you ever been in public and wanted to say the word 'incest'? If you whisper it, you look suspicious and sound like a snake. Nobody wants to say the word. Even fewer people want to hear it. It is only natural in circumstances such as these that code words develop. 'Insect' is an ideal choice. An insect is a bug. Welcome to Bug City."

Among many other things, **Bug City** brings you the Inner Child Board Game, Your Guide to the Modern Dysfunctional Types, and bug lightbulb jokes. Most bugs I know have laughed to the point of pain during their first reading of **Bug City**. It is rumored that

Return to Bug City is in the works. Warning: Some people (particularly those who are not incest survivors) may find this book not funny, even offensive.

Stories Written In Red, text of a reading given by the Northampton Art Group (NAG), published by ArtReps, 245 Main St, Northampton, 01060 \$9.00

This collection includes poems, sketches, and excerpts from novels by four writers of NAG. All of the writers are incest survivors. Leah Ryan, Moira Gentry (Bug City authors), Nina Crow Newington and Tracy Mendham are the contributors. All of the

Most selections have a wry humor I need to keep my perspective on the painful and awful parts of healing.

Author seeking dream journals of incest survivors for book on dreams in healing from incest. Anonymity guaranteed. Write Karen Surman Paley, LCSW, 60 Central St, Topsfield, MA 01983

Have you used **The Courage to Heal Workbook**? Do you have any comments or experiences with it you can share with other Bulletin Board readers? Jot them down and send them to SBB, Box 295, Northampton, MA 01061 by

SURVIVOR'S BULLETIN BOARD

selections are powerful and vivid. A few of the selections deal directly with incest, like Nina Crow Newington's "Prayer for my parents": "May you look in the mirror/ and say, rapist/ May you wash your hands/ all day long to no avail..." Most are about slightly more mundane events and musings, like Tracy Mendham's poem "This Is My Fear": "this is my fear:/ that the variety of things I can't do/ is growing, a swamp/ starting in my unmade bed it extends/ to the pile of dirty laundry/ too big to be hidden in my closet now..."

April 18.

National Week of the Child is April 1 - 7. Commit yourself to protecting our nation's most valuable resource. For information on activites, call the National Child Rights Alliance (NCRA) at 548-9216. (NCRA is run by survivors of child abuse.)

Reclaiming Our Lives, Hope for Adult Survivors of Incest, by Carol Poston and Karen Lison, Little, Brown 1989

This book is written by a therapist who works with survivors

(Karen Lison) and a survivor who worked with her (Carol Poston). The book only discusses variations of father/daughter incest. It is divided into sections, 'Learning to Trust', 'Sexuality and Intimacy', 'Powerlessness and Control.' Each section begins with a survivor telling a piece of her story, followed by a discussion of some aspects of incest and different ways survivors have coped.

In each section, the survivors tell about the abusive aspects of their stories and then the authors comment in a detached way about what survivors can do to recover. There are no first person accounts of the process of recovery. While this reviewer doesn't see anything wrong with the information that is in the book, the way it is presented is a problem. The authors write as if they are giving definitive answers, but the information is sketchy and incomplete, poorly organized and badly indexed. These factors along with the detached, almost journalistic style of the discussions make this book a far less valuable resource than other literature written for survivors.

(Ed. note: We need to remember that no one book can provide all the things we need in our healing, and many may have only a few things that are helpful to us at any given time. To borrow a saying from 12-step programs, take what you like and leave the rest.)

Dykes to Watch Out For



Dykes to Watch Out For



CALENDAR

APRIL 5

Workshop: Theatrical creation by Charabanc, an Irish women's theatre company. Sponsored by the Smith College Theatre Department. 3-5 pm Wright Hall, Smith College. Info at 253-3619.

Film: *La Cage Aux Folles*, sponsored by the UMass Program for Gay, Lesbian, Bisexual Concerns and the Lesbian, Bisexual, Gay Alliance. 7:00 pm Campus Center, UMass. Info at 545-4824.

Concert: Ronnie Gilbert. 7:00 pm at the Iron Horse. Tickets available at the Northampton Box Office (Thorne's) or call 586-8686 or (800) THE-TICK.



photo by J.A. Rubino

by 3/30 at Everywoman's Center, or call 545-0883.

Reading: Andrea Hairston, poet and playwright, with Earl Chapin, poet and fiction writer. 3 pm. Marcie's Place, Amherst. Info at 527-1388 or 253-3307.

Theatre: Women In Theatre Festival 1990, Next Stage. *Big Butt Girls, Hard-Headed Women* followed by a panel discussion. 2 pm C.Walsh Theatre, Suffolk U. \$8 Info at (617)424-1411 accessible.

Theatre: Women In Theatre Festival 1990, Next Stage. *Clearing The Heart and Sally's Rape*. 8 pm C.Walsh Theatre, Suffolk U. \$14/\$12 Info at (617)424-1411 wheelchair accessible.

APRIL 8

Film: *Vagabond* sponsored by the Van Meter Women's Center. 7:30 pm Rm 115 Van Meter Dorm, UMass. Info at 584-4345.

Theatre: Women In Theatre Festival 1990, Next Stage. *Ain't No Man Dragged That Moon Down Yet And Me, I'm Still Alive And Breathin'* 2 pm and 4 pm Suffolk U. \$8. Info at (617) 424-1411 wheelchair accessible.

Dance Theatre: Women In Theatre Festival 1990, Next Stage. Dance Brigade. 8 pm C.Walsh Theatre, Suffolk U. \$14/\$12. Info at (617)424-1411 accessible/ASL.

APRIL 11

Conference: Second Latin American and Caribbean Lesbian Feminist Conference, in San Jose, Costa Rica. Sponsored by The Lesbian Feminist Group of Costa Rica: Las Entendidas. Through April 13. FMI contact G.L.F.C., Apartado 1057, San Pedro de Montes de Oca., San Jose, Costa Rica; or International Lesbian Information Service (ILIS) c/o COC, Rozenstraat 8, 1016 NX Amsterdam, The Netherlands.

Film: *Bagdad Cafe*. See it! Mount Holyoke College, Gamble Auditorium, 7:30pm.

APRIL 12

Film: *Kiss of the Spider Woman*, sponsored by the UMass Program for Gay, Lesbian, Bisexual Concerns and the Lesbian, Bisexual, Gay Alliance. 7 pm Campus Center, UMass. Info at 545-4824.

Lecture: "Cocaine, Covert Operations, and the Constitution." Daniel Sheehan, at F. Patterson Hall, Hampshire College. 8pm.

Music: *Coffeehouse: The Journey*, with Wendy Ritch. Original songs at the Ratt. Sponsored by The Lesbian and Bisexual Interfaith Alliance and Campus Program Council. Free, Mount Holyoke College, Blanchard Campus Center 9pm-midnight.

APRIL 13

Theatre: Women In Theatre Festival 1990, Next Stage. LadyGourd Sangoma performs "Look Above The Clouds". April 13 and 14. 8 pm Strand Theatre, Dorchester. \$14/\$12 Info at (617) 282-8000 accessible.

Performance: Terry Baum performs the one-woman farce "One Fool, or How I Learned to Stop Worrying and Love the Dutch". April 13 and 14 at the

by 3/30 at Everywoman's Center, or call 545-0883.

Reading: Andrea Hairston, poet and playwright, with Earl Chapin, poet and fiction writer. 3 pm. Marcie's Place, Amherst. Info at 527-1388 or 253-3307.

Theatre: Women In Theatre Festival 1990, Next Stage. *Big Butt Girls, Hard-Headed Women* followed by a panel discussion. 2 pm C.Walsh Theatre, Suffolk U. \$8 Info at (617)424-1411 accessible.

Theatre: Women In Theatre Festival 1990, Next Stage. *Clearing The Heart and Sally's Rape*. 8 pm C.Walsh Theatre, Suffolk U. \$14/\$12 Info at (617)424-1411 wheelchair accessible.

East Street Studio in Hadley. \$7 FMI. reservations, call the Sleeveless Theatre at 253-9129.

Film: "Food Fright". Videotaped cabaret about women and body image. Discussion with author/producer follows. Free, Amherst College Merrill Hall, 7:30pm.

Film: *Rosa Luxemburg*, directed by Margarethe Von Trotta. Red Rosa, legendary leader and martyr of turn-of-the-century German Socialist movement. Free, Amherst College Campus Center Frontroom at 8pm.

APRIL 14

Concert: Benefit for P.O.W.E.R. at Necessities/Necesidades. For info call 586-1125.

Benefit: Wendell Coffeehouse, Wendell Town Hall. Zoe Lewis and local women artists perform, and a dance. Benefit for Moondala Womens Group. Bring your own cup for refreshments and help the planet! Performance begins at 7:30 pm, dance begins at 10:30.

Conference: "Women's Perspectives on Science and Religion". For details contact Mount Holyoke College at 586-3100 ext.2478.

APRIL 15

Film: *Working Girls* sponsored by the Van Meter Women's Center. 7:30 pm Rm 115 Van Meter Dorm, UMass. Info at 584-4345.

Reading: Jyl Lynn Felman reads from her collection of short fiction "Hot Chicken Wings" as a part of WOMANSPEAK at Amherst College in the Campus Center Front Room at 7:30. Free, accessible.

APRIL 17

Lecture: Evening with Joan Nestle. Co-founder of the Lesbian Herstory Archives and author of *A Restricted Country*. Benefit for Hampshire Women's Center and the Hampshire Lesbian Alliance. 7:30 Main Lecture Hall, Hampshire College. Free to 5-College / \$3-\$6 slide. Info at 549-4600 x540, accessible.

Music: "Cabaret: Mothers and Others", all women's cabaret uses comedy, song and dance addressing issues of reproductive freedom. Free, Amherst College Campus Center Frontroom 8pm.

APRIL 18

Lecture: "Stopping the AIDS Epidemic" presented by Jane McCusker. Free. Amherst College Converse Assembly Room 7:30pm.

Lecture: "Women in Judaism". Reconstructionist rabbi Sheila Weinberg on being a rabbi and on creating an identity for Jewish women. Free at Amherst College Chapin Lounge, 8pm.

APRIL 19

Film: *Madchen In Uniform*, sponsored by the UMass Program for Gay, Lesbian, Bisexual Concerns and the

Lesbian, Bisexual, and Gay Alliance. 7 pm Campus Center, UMass. Info at 545-4824.

Theatre: *Roosters* April 19, 20, 21, 25, 26, 27, 28. 8 pm Mendenhall Center for the Performing Arts, Smith College. Tickets available at the Smith College Box Office M-F 1:30-4:30. April 28 is Dollar Night. Info at 585-3222.

Moonlight Coffeehouse: Performance by Catie Curtis. Lunaria Bookstore 7:00. \$4-7 sliding scale. Open to the public.

Woman of the Year Banquet: New England Learning Center for Women in Transition. Phases Restaurant. Tickets are available at NELCWIT or World Eye Bookshop. Tickets \$15.

Lecture: "Women's Struggles, Women's Strengths". Presented by Adrienne Andrews, Afro-American Studies, Smith College. Free, SC McConnell Hall Auditorium at 7:30pm.

Debate: "Political Ecologies: Feminism, Marxism, Anarchism". Free/open. Mount Holyoke College, Mary Woolley Hall New York Room, 7:30pm. **Film:** *Desert Hearts*. A young woman after a female professor (sound familiar...). Free at Amherst College Campus Center McCaffrey Room, 10pm.

MID-APRIL

Workshop: Sexual Harassment. One hour Brown Bag Lunch. Call Risa FMI 545-1931. Sponsored by the Health Issue Action Group. Free.

APRIL 20

Special Event: Japanese Tea Ceremony, served by Ms. Nobue Socho Yamashita. Reservations and info: 538-2054. Mount Holyoke College Eliot House, Wa-Shin-An, 7-8:30pm.

Theater: *Womb For Rent*, encore performances of Sleeveless Theatre's pro-choice comedy (thru 4/21). UMass Hampden Theater at 8pm. \$5-\$7. 545-2511 FMI

APRIL 21

Workshop: No Limits For Women In The Arts. April 21 9:30 am -9:30 pm and April 22 9:30 am -1:30pm. \$90-\$140 slide. Info: D. Kruger, Brickyard Hollow Montague, MA 01351.

Dance: Benefit for P.O.W.E.R. with t-shirts for sale. Call 549-2671 ext. 181 FMI.

Theater: Sleeveless Theater and *Womb for Rent*, see 4/20.

Conference: "Women, Religion and the Arts in Early Modern Europe". Includes panel "The Convent Wall from Within and Without". Amherst College. For details call 542-2831 or 542-2364.

International Fair: Food and cultural presentations of over 50 countries. Free, UMass Campus Center Auditorium 11am-5pm. Info: 546-4877.

Women's Talent Show: Amherst College women perform in the Campus Center Frontroom at 8pm. Free.

APRIL 22

Movie: *Weapons of the Spirit*, with a talk by Pierre Sauvage, director and producer. Story of the 5000 residents of Chambon, France and how they sheltered 5000 Jewish refugees dur-

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ing the German occupation. Mt. Holyoke College. Call FMI.

Theater: Sleeveless Theater and *Womb for Rent*, Hampden Theater, see 4/20.

APRIL 23

Arts: New Worlds Arts Fest through May 6. International Arts, performance, symposium in New Haven. Performers include "Earthfall Dance", Indian singer Lakshmi, dancers Nikila Cole and Susan Matheke, and actress Gloria Maddox. FMI (203) 865-6543.

Movie: *Weapons of the Spirit*. See April 22. At Smith College. Call FMI.

Storyteller: Jennifer Justice, performing as part of Holocaust Memorial Week. UMASS Campus Center 163C, 8 pm, free.

Lecture: AIDS Activism in the Eighties and Nineties. Larry Kramer, co-founder of ACT-UP. Amherst College, Johnson Chapel, 7:30 pm, free.

APRIL 24

Panel: "Disease or Dis-ease: Mental Health Professionals Discuss Issues of Gay, Lesbian, and Bisexual Identity", sponsored by the UMass Task Force for Mental Health and Gay, Lesbian, and Bisexual Mental Health Concerns. 7:30 pm Campus Center, UMass. Info at 545-4824.

Dance: Benefit Dance for Housing and Economic Resources for Women, Inc. 9:30pm until 1:00am at North Star Restaurant, Northampton. Twenty-one years and older. Donations: \$3-\$5. DJ: Jubribru.

APRIL 26

Event: Anti-Rape Information Table, sponsored by P.O.W.E.R. For more info, or to help, call Gretchen Knoll, 549-2671, ext. 181.

Film: *La Ley De Deseo*, sponsored by the UMass Program for Gay, Lesbian, Bisexual Concerns and the Lesbian, Bisexual, and Gay Alliance. 7 pm Campus Center, UMass. Info at 545-4824.

APRIL 27

Lecture: By Susanna Sturgis on feminist science fiction. Women only. 7:30 pm at the Lunaria Bookstore, Northampton. Info at 586-7857 voice or tty/tdd.

Event: Anti-Rape Speakout at noon on the Student Union steps. Also, a Vigil and "Take Back the Night" March. To help, call Stacy Roth at 545-3474.

APRIL 28

Rally: Pulaski Park, Northampton. Men's Rally for Men to Protest Men's Violence Against Women. 1pm.

Concert: A benefit starring "Le Mystere Des Voix Bulgares," an internationally-acclaimed female vocal choir. 8:30 pm at the Northampton Center for the Arts. Tickets available at the Iron Horse, (413) 586-8686.

Benefit: Valley Women's Martial Arts Student Scholarship Fund. 7:30 pm at the Northampton Center for the Arts, \$7-20 sliding scale. Martial Arts,

Music, Poetry, and Singing open to public; women only dance at 10 pm. Accessible, ASL interpreted. FMI 527-0101.

Conference: The New Psychology for Women. New York City through 4/29. FMI contact Lioness, 397 North Broadway, Suite 1-0, Yonkers, NY 10701 (914) 476-4016, 9-5, M-F.

APRIL 29

Opening: Paintings by Rosa Ibarra. 2:30 pm Up There Gallery, Lunaria bookstore, Northampton. Info at 586-7851 voice or tty/tdd.

Workshop: Arts Publicity and Resumes. 1-4:30 pm, \$35. Info: D.Kruger, Brickyard Hollow, Montague, MA 01351.

Slideshow: Alison Bechdel with "Dykes To Watch Out For". 7:30 pm Mahar Auditorium, UMass. \$6/\$3 for UMass. Info at 545-4824.

Film: *Hiroshima, Mon Amour*, sponsored by the Van Meter Women's Center. 7:30 pm Rm 115 Van Meter Dorm, UMass. Info at 584-4345.

Workshop: "Treat Your Feet" Foot reflexology workshop for women. 2-5 pm, sliding fee:\$15-30. FMI call Cat Barry, LMT at 586-2436.

MAY 1

Action: Student Walkout for Choice. Boston Commons.

MAY 2

Symposium: Jewish Women of the 90's: A Voyage of Self Discovery. Lecture, workshops, film. Sponsored by

Chabad House. Memorial Hall, UMASS, 7:30-10:30. \$5, students \$3.50. Open to women of all faiths. FMI, childcare info call 549-4094.

MAY 4

Conference: Youth Earth Action (YEAI): Empowerment for the Future. May 4,5,6. For high school students and teachers. At the Village at Smuggler's Notch, VT. Info at (617) 482-1477.

Conference: Arts in Public Places: Visions of Amherst. FMI 545-0202.

MAY 5

March: 1990 Lesbian and Gay Pride March, Northampton. Info at The March Committee, P.O. Box 1223, Northampton, MA 01061 or call 586-0622.

MAY 6

Film: *What Have I Done To Deserve This*, sponsored by the Van Meter Women's Center. 7:30 pm Rm 115 Van Meter Dorm, UMass. Info at 584-4345.

MAY 25

Backpack: Second Annual Memorable Backpack for Women. May 25-28. All levels. Guided by Angel Russek, \$50-\$100. Register by May 1. Info at P.O. Box 252, Wendell, MA 01379 or call (508) 544-6184.

Charabanc, the internationally acclaimed women's theater company from Belfast, Northern Ireland, will be performing at Hampshire College during the first week of April. From the 4th through the 7th they can be seen in *Somewhere Over the Balcony*, an original play about Belfast women. The event is sponsored by Five College Irish Studies.

Set in Divis Flats, now demolished but once described as the worst housing project in Western Europe, *Somewhere Over the Balcony* takes place on the eve of the anniversary of internment without trial. Three Divis women look down over their balconies at the absurd mixture of normality and craziness beneath them. An unsettling blend of tragedy and comedy, *Somewhere Over the Balcony*, for all its surreal energy, is an accurate depiction of Belfast life, of the wit and fortitude that enables the people to face fear and loss while retaining hope.

Charabanc was founded in 1983 by a group of Northern Irish actresses who were frustrated by the lack of theater in Ulster since the start of the recent troubles. Wanting not just to

work, but to play realistic and interesting female roles, they decided to create their own scripts. Determined as well to give Northerners the satisfaction of seeing their own sad but enduring culture celebrated on the stage, Charabanc's many productions include *Lay Up Your Ends*, about the linen industry, and *Gold in the Streets*, about immigration. Marie Jones, one of their actresses, also serves as the company's playwright. Charabanc is known at home and abroad for its fantastic, even black humor and exuberant, highly skilled acting.

For tickets, call the Fine Arts Center

Box Office at UMASS, at 545-2511. Adult tickets are \$5, student and senior citizen tickets are \$3. Performances are at 8pm on April 4,5,6, and 7 in the Mainstage Theater, Emily Dickinson Hall, Hampshire College. Reserving tickets is recommended.

Irish Theater Troupe to Perform



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Announcements

WOMEN'S POLICY RESEARCH CONFERENCE June 1-2, 1990 at the DuPont Plaza Hotel in Washington, D.C. The conference brings together advocates, policy-makers and researchers to discuss new research findings and identify needs of the advocacy and policy communities. This year's focus: health, employment, education and income. Early registration is encouraged; prior to April 30, 1990, cost is \$75.00, and \$90.00 thereafter. Send

VOLUNTEER POSITION AVAILABLE. The Valley Women's Voice is seeking women to join our collective who would be particularly interested in mail and correspondence duties, and organizing calendar events for monthly publication. UMASS undergraduates particularly sought, but all women are invited to apply. Contact Amy at 584-0974, or call the office at 545-2436, or drop a note to VVW, 321 Student Union, UMASS, Amherst, 01003.

ceived and designed by UMASS graduate art student Rebecca Graves. The message of the work is "Who am I? Who are you?" It consists of photographic images of facial features taken out of context to illustrate the irrationality of judging people through physical characteristics. Watch for them!

CLASS: Valley Women's Martial Arts will hold a three week (six hour) self defense class for women and girls ages

12 and up, beginning Sunday April 29, May 6, and May 13, 3 to 5 pm. Sliding scale, \$35-\$50, preregistration \$10 by April 23. FMI 527-0101.

CLASSES: Write From the Heart, a writing workshop for women who want to write but think they have nothing to say, or women who know they have something to say, but aren't sure how to say it. Eight week morning and evening classes start the week of April 23.

ning class starts the week of April 23.

What Are You Eating/What's Eating You, a writing workshop for women focusing on body image, eating patterns, and relationship to food. This is not a diet or weight loss group, rather the focus is on self acceptance and self love. Eight week group starts Thursday April 26. For more information on these classes call Leslea Newman at 584-3865.

TRAVEL: Okaeri Lesbian Weekend in Japan. International lesbian okaeri ("coming home") weekend in Saitama, Japan, November 22-25. For more information contact Suzanne Sullivan, 8-26-27-201 Kinuta, Setagaya-ku Tokyo 157, Japan.

SUMMER MUSIC EMPOWERMENT CAMPS: Time is short, so act quickly. Call Denyse King at (607) 564-7985.

BOOK: Global Factory Organizing Guide for a New Economic Era focuses on women of the third world, especially Mexican and Philippine women. Write Nationwide Women's Program, 1501 Cherry Street, Philadelphia, PA. \$7.50 one copy, 5 or more \$5 a piece.

ippina women that you consider signing a declaration to this effect. Call AFSC at 584-8975 for more information.

BOOK: Always a Sister: The Feminism of Lillian D. Wald by Doris Groshen Daniels. Wald is best known as the founder and director of the Visiting Nurse Service and the Henry Street Settlement in New York City. She was a preeminent social reformer of the Progressive era and involved in nearly every political issue of her day, from women's suffrage to international pacifism. The Feminist Press.

MAGAZINE: Of a Like Mind a women's spiritual newspaper and network dedicated to bringing together women following positive paths to spiritual growth. Focusing on Wiccan tradition as well as other spiritual cultures. Subscription: \$13, \$21, \$33. OALM, Box 6021, Madison, WI 53716.

EDUCATIONAL AND PSYCHOTHERAPEUTIC SERVICES: LifeLine Institute Inc., a non-profit agency serving lesbians, gays, bisexuals, and friends. 16 Center Street, Room 308, Northampton 586-9698.

RETREAT: Announcing the creation of **The Grove**, a retreat and center of womyn's spirituality, a place of learning, healing, sharing, and community. FMI RCG-The Grove Fund, Box 6021, Madison, WI 53716

STONEWALL RIOTS

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THE NEXT DAY AT THE OFFICE MARY THANKED EVERYONE FOR THE SURPRISE PARTY.

checks, made payable to IWPR, to IWPR, Attn: Conference, 1400 20th Street, NW, Suite 104, Washington, D.C., 20036. To reserve rooms call the hotel at (202) 483-6000.

INTERNATIONAL FESTIVAL CHORUS is looking for singers to participate in a 1,000-voice Celebration '90

Festival Chorus, associated with Gay Games III and Cultural Festival, to be held in Vancouver, B.C., Canada, August 4-11, 1990. Deadline for registration is June 1, 1990. For more info contact Celebration '90 Festival Chorus, Box 61388, Denver, CO, 80206, (303) 331-2306.

BATTERED LESBIAN SUPPORT GROUP. Offered in Stafford Springs, CT, starting in April. Sliding fee scale. For more info call Georgia or Chris at (203) 684-5700.

SOUTH ASIAN FEMINIST NEWSLETTER. Shamakami, by, for and about South Asian women-identified women, will appear June 1, 1990. The theme for this issue is "Identifying Ourselves." Essays, graphics, poetry, and prose are welcomed. Deadline for submissions is April 1, 1990. Send material to: Shamakami, P.O. Box 643, Cambridge, MA, 02238. Copies of issue are \$5.00/checks made payable to Amalgm.

Classifieds

SUMMER SUBLET June 11-July 31 (negotiable) Lesbian household (85% chen-free) non-smoking to share with other lesbian and 2 female cats. Near town (Northampton) 5 room apt. Sunny with porch, backyard and garden, garage and laundry facilities. Rent \$357.50+\$28.50 ult. (approx) Confirm by April 30th. Call 584-9016 Beth or Kathryn.

MASSAGE FOR WOMEN Experience a Four Hands Massage! Two licensed therapists also work individually. Sliding scale, gift certificates: 586-2436.

SELF DEFENSE CLASS 8 week Self Defense Class for Children ages 7 thru 12: 10:30 -11:30 a.m. 8 week adolescent girls' class: 12:30-2:00 p.m. Both at Valley Women's Martial Arts Inc. 1

Cottage St., Easthampton, MA, 01027. For more info and fees call 527-0101.

PMS GROUP Support, education, stress reduction. Wednesday evening in Northampton. Ten week commitment. Fee. Call Mary Beth Averill, 584-0631.

THERAPEUTIC MASSAGE FOR WOMEN Special student rates. Eclectic and tailored to your needs. Beth Holt 584-9016.

TWIN OAKS Live in the country with womyn and men who value equality, ecology and nonviolence. Communities across North America welcome your visit. Ask for brochure: Federation of Egalitarian Communities, Rt. 4, Box 169, Lousia, VA 23093. 703-894-5126. Free. \$2 appreciated.